

THE DUBLIN REVIEW

60th YEAR.—No. 239.

1896.

VOL. 119.

OCTOBER

| | | PAGE |
|-------|---|------|
| I. | EVOLUTION AND DOGMA . . . By Rev. Fr. David, O.S.F. | 245 |
| II. | THE CRISIS IN RHODESIA . . . By Miss E. M. Clerke | 256 |
| III. | AN IDLE HOUR AMIDST THE ART BOOKS OF 1895 . . . By Rev. Fr. Goldie, S.J. | 271 |
| IV. | MEDIÆVAL SERVICE-BOOKS OF AQUITAINE.—III. . . . By R. Twigge . . . | 283 |
| V. | THEORIES OF THE BEAUTI- FUL AND SUBLIME . . . By J. L. Powell . . . | 302 |
| VI. | AN EXPERIMENT IN EDUCA- TION By G. T. Mackenzie . . . | 319 |
| VII. | MR. FROUDE AND THE COUNCIL OF TRENT . . . By Rev. W. Kent, O.S.C. | 324 |
| VIII. | THE CELTIC SOURCES OF THE DIVINA COMMEDIA . . . By Mrs. Mulhall . . . | 343 |
| IX. | THE ORANGE CONSPIRACY OF 1688 By Miss A. Shield . . . | 353 |
| X. | THE EXTENSION OF THE REFORMATION By R. F. Conder . . . | 378 |

SCIENCE NOTES.
NOTES OF TRAVEL AND EXPLORATION.

BOOK NOTICES.
REVIEWS IN BRIEF.

LONDON: BURNS & OATES, LIMITED. J. DONOVAN, 19 HENRIETTA STREET, W.C.

DUBLIN: M. H. GILL & SON.

NEW YORK, CINCINNATI, AND CHICAGO: BENZIGER BROTHERS.

[No. 20.—NEW SERIES.]

21s. per annum if prepaid.

Single Copy, 6s.

MESSRS. MACMILLAN & CO.'S NEW BOOKS.

WITNESSES TO THE UNSEEN, and other Essays. By WILFRED WARD,
Author of "William George Ward and the Oxford Movement" and "William George Ward
and the Catholic Revival." 8vo, 10s. 6d.

TIMES.—"A series of brilliant and suggestive essays. . . . This pregnant and suggestive view of the
larger intellectual tendencies of our own and other ages is enforced and illustrated by Mr. Ward with much
speculative insight and great literary brilliancy."

SPECTATOR.—"The introductory essay, which is quite new, is not at all unworthy of the best of Mr.
Ward's previous work."

MANCHESTER GUARDIAN.—"The essays are written with force, conviction, and sobriety."

SCOTSMAN.—"The arguments in the book are always acutely reasoned, and, in one instance at least, set
forth with a humorous gusto; and the book, as a whole, may be strongly recommended."

ESSAYS ON QUESTIONS OF THE DAY, POLITICAL AND SOCIAL.

By GOLDWIN SMITH, D.C.L. Extra crown 8vo, 9s.

TIMES.—"A warm welcome is due, and will be readily awarded by all who appreciate pregnant reflection
and rare felicity of presentation, to Mr. Goldwin Smith's 'Essays on Questions of the Day.'"

DAILY CHRONICLE.—"He is a thoroughly well-informed, incisive, and courageous critic of the new
order of ideas."

SPECIMENS OF GREEK TRAGEDY. Translated by GOLDWIN SMITH, D.C.L.

Two vols., globe 8vo, 10s.

TIMES.—"The translations are felicitous and scholarly, and will be read with keen interest and warm
appreciation by all who, like Mr. Goldwin Smith, retain their love for classical literature, and their delight in
the fascinating art of translation."

THE LIBRARY EDITION OF LORD TENNYSON'S WORKS. Vol. IX.,

"Demeter and other Poems." Globe 8vo, 5s.

This, with the eight volumes already published, completes the Library Edition of Lord
Tennyson's Works.

ACADEMY.—"These nine well-printed and green-coloured volumes will probably long remain the
standard edition of Tennyson's complete works."

MACMILLAN & CO., LONDON.

NEW BOOK BY CARDINAL NEWMAN.

Oblong crown 8vo, price 5s. net.

MEDITATIONS AND DEVOTIONS Of the late CARDINAL NEWMAN.

Part I. Meditations for the Month of May. Novena of St. Philip.

Part II. The Stations of the Cross. Meditations and Intercessions for Good Friday.
Litanies, &c.

Part III. Meditations on Christian Doctrine. Conclusion.

LONDON: LONGMANS, GREEN & CO.

Now Ready, Demy 8vo, half bound in Leather, price 10s. 6d., with Portraits
and Illustrations.

MR. SERJEANT BELLASIS (1800-1873).

BY EDWARD BELLASIS.

LONDON: BURNS & OATES, LTD., 28 Orchard Street, W., and 63 Paternoster Row, E.C.

ARD,
Vard

of the
much

Mr.

t, set

AL.

ection

e new

C.L.

warm
ght in

IX.,

Lord

n the

S

lay.

raits

3).

C.

a
b
r

PORTRAITS
of their Eminences
CARDINAL LOGUE
AND
CARDINAL VAUGHAN.

A Copy of the above
ART SUPPLEMENT
TO

"THE TABLET,"

FROM THE DRAWING BY

W. H. PIKE, R.I.,

Can be sent post free to any address on receipt of Two
Penny Stamps.

"TABLET" OFFICE,¹

19 HENRIETTA STREET, COVENT GARDEN, LONDON, W.C.

THE NEW WESTMINSTER CATHEDRAL.

Extra Copies of "THE TABLET" of July 6, 1895, containing a full illustrated account of Laying the Foundation Stone, have been printed. Copies can be sent to any address, post free, on receipt of Six Penny Stamps.

"TABLET" OFFICE,

19 HENRIETTA STREET, COVENT GARDEN, LONDON, W.C.

DR. J. COLLIS BROWNE'S CHLORODYNE



COUGH.
COLDS.
CA
BRONCHITIS.

DR. J. COLLIS BROWNE'S
CHLORODYNE.—Dr. J. COLLIS BROWNE (late Army Medical Staff) DISCOVERED a REMEDY to denote which he coined the word **CHLORODYNE**. Dr. Browne is the **SOLE INVENTOR**, and, as the composition of Chlorodyne cannot possibly be discovered by Analysis (organic substances being eliminated), and since the formula has never been published, it is evident that any statement to the effect that a compound is identical with Dr. Browne's Chlorodyne must be false. This Caution is necessary, as many persons deceive purchasers by false representations.

DR. J. COLLIS BROWNE'S
CHLORODYNE.—Vice Chancellor Sir W. PAGE WOOD stated publicly in Court that Dr. J. COLLIS BROWNE was UNDOUBTEDLY the INVENTOR of CHLORODYNE, that the whole story of the defendant Freeman was deliberately untrue, and he regretted to say it had been sworn to. See *The Times*, July 13th, 1864.

DIARRHŒA, DYSENTERY.
GENERAL BOARD OF HEALTH,
London, REPORT that it ACTS as a CHARM, one dose generally sufficient. Dr. GIBBON, Army Medical Staff, Calcutta, states: "2 DOSES COMPLETELY CURED ME OF DIARRHŒA."

From SYMES & Co., Pharmaceutical Chemists, Simla. Jan. 5, 1860.
To J. T. DAVENPORT, London.

DEAR SIR.—We congratulate you upon the widespread reputation this justly-esteemed medicine has earned for itself all over the East. As a remedy of general utility, we much question whether a better is imported, and we shall be glad to hear of its finding a place in every Anglo-Indian home. The other brands, we are happy to say, are now relegated to the native bazarars, and, judging from their sale, we fancy their sojourn there will be but evanescent. We could multiply instances ad infinitum of the extraordinary efficacy of **DR. COLLIS BROWNE'S CHLORODYNE** in Diarrhœa and Dysentery, Spasms, Cramps, Neuralgia, the Vomiting of Pregnancy, and as a general sedative, that have occurred under our personal observation during many years. In Choleraic Diarrhœa, and even in the more terrible forms of Cholera itself, we have witnessed its surprisingly controlling power. **J. T. DAVENPORT** 336 Russell St., W. 9

IS
THE GREAT
SPECIFIC
FOR
CHOLERA.

We have never used any other form of this medicine than Collis Browne's, from a firm conviction that it is decidedly the best, and also from a sense of duty we owe to the profession and the public, as we are of opinion that the substitution of any other than Collis Browne's is a deliberate breach of faith on the part of the chemist to prescribe and patient alike.—We are, Sir, faithfully yours, **SYMES & CO., Members of the Pharm. Society of Great Britain, the Ecclesiology the Viceroys of a Chemists.**

DR. J. COLLIS BROWNE'S
CHLORODYNE is the TRUE
PALLIATIVE in

NEURALGIA, GOUT, CANCER,
TOOTHACHE, RHEUMATISM.

DR. J. COLLIS BROWNE'S
CHLORODYNE is a liquid medicine which assuages PAIN of EVERY KIND, affords a calm, refreshing sleep WITHOUT HEADACHE, and INVIGORATES the nervous system when exhausted.

DR. J. COLLIS BROWNE'S
CHLORODYNE rapidly cures short all attacks of

EPILEPSY, SPASMS, COLIC,
PALPITATION, HYSERIA.

IMPORTANT CAUTION.—The IMMENSE SALE of this REMEDY has given rise to many UNSCRUPULOUS IMITATIONS. Be careful to observe Trade Mark. Of all Chemists. Is. 1d., 2s. 6d., and 4s. 6d.

SOLE MANUFACTURERS.

THE PEOPLE'S MANUALS,

BY THE

CARDINAL ARCHBISHOP OF WESTMINSTER.

ONE PENNY EACH.

A Most Profitable Way of
Hearing Mass.

Who is St. Joseph?

Gospel according to St. Matthew.

The Sanctification of Lent.

On Spiritual Reading.

Children of Mary's Manual.

The Scapular of Mount Carmel.

The Loss of Our Children.

The Shrines of Palestine.

Confraternity of Christian
Doctrine.

TWOPENCE EACH.

Holy Sacrifice of the Mass.

Love and Passion of Jesus
Christ.

Peter-tide, or St. Peter's Month.

Catholic Politics.

Veneration of Sacred Relics.

Love and Service of Christ in
His Poor (cloth).

Confraternity of Christian
Doctrine (cloth).

To be had from Booksellers, or from the **BISHOP'S SECRETARY,**
Bishop's House, Salford.

THE DUBLIN REVIEW.

With the 110th Volume began a NEW SERIES of "the historic" DUBLIN REVIEW, improved in type and general appearance.

Its past volumes contain the fullest record and appreciation that exists of Catholic publications, and of English literature during more than half a century.

The DUBLIN REVIEW deals not only with the serious problems which underlie modern society and with the religious movements of the day, but with a great variety of topics, historical, antiquarian, and modern, which are of interest to Catholics.

It employs men of science to furnish Quarterly Notices of the most interesting scientific discoveries ; it keeps a careful record of the explorations of travellers ; calls attention to a selected number of current works of fiction ; notices the principal German, French, and Italian periodicals, and gives copious reviews of books, Catholic and miscellaneous.

New Subscribers are earnestly requested to send in their orders without delay, so as to secure this first number of the New Series before the edition is exhausted.

Publishers :

MESSRS. BURNS AND OATES, LTD., ORCHARD STREET, LONDON.

JAMES DONOVAN, 19 HENRIETTA STREET, COVENT GARDEN.

M. H. GILL AND SON, DUBLIN.

NEW YORK, CINCINNATI, AND CHICAGO: BENZIGER BROTHERS.

All Advertisements to be sent not later than the 20th of the Month prior to issue to JAMES DONOVAN, as above.

Annual Subscription, payable in advance, 21s. Single Number, 6s.

A KEY TO THE SOCIAL PROBLEM.

AN APPEAL TO THE LAITY.

BY

HERBERT CARDINAL VAUGHAN,

ARCHBISHOP OF WESTMINSTER.

PRICE ONE PENNY.

London: BURNS & OATES, WASHBOURNE, LASLETT.

ST. BEDE'S COLLEGE

AND

SALFORD DIOCESAN GRAMMAR SCHOOL,

ALEXANDRA PARK, MANCHESTER.

Rector: Very Rev. Dr. L. C. CASARTELLI, M.A.

Vice-Rector: Rev. JOHN B. COOKE.

COMMERCIAL SCHOOL.

Practical preparation for business and the professions, including Modern Languages and Shorthand.

CLASSICAL SCHOOL.

Thorough Classical Course in preparation for the Matriculation Examination of the London University.

For detailed Prospectus, &c., apply to the RECTOR.

CONTENTS.

| | PAGE |
|--|------|
| I.—EVOLUTION AND DOGMA | 245 |
| Importance of Fr. Zahm's work on Evolution and Dogma | |
| —Attitude of Biologists—Development of the Evolutionary theory, the outcome of many thinkers and of various ages—Opinions of the Fathers and of the Schoolmen—Errors accompanying Evolution discarded—Evolution and the argument from design—Possibility and probability of Evolution—Evolution not opposed to Revelation—The body of Adam may have been evolved—This is not opposed to Gen. ii. 7, nor to the description of the creation of Eve—Criticisms and concluding remarks. | |
| II.—THE CRISIS IN RHODESIA | 256 |
| South Africa's rapid Expansion—Association of Political Power and Financial Enterprise—The Proclamation of the Bechuanaland Protectorate in 1884—The discovery of gold on the Rand—The British South Africa Company—The invasion of the Transvaal—The outbreaks in Matabeleland—Militant character of the Matabele Zulus—Cattle Disease—Loss of transports—Effect on price of provisions—Railway communication needed—Resources of Rhodesia—A Transvaal Estate—Prospects of the mines—Portuguese of the Zambesi—Missionaries—The Dominican Sisters—The Jesuits—The future of Rhodesia. | |
| III.—AN IDLE HOUR AMIDST THE ART BOOKS OF 1895. | 271 |
| The South Kensington Museum—The treasures of modern art literature newly arranged—Gerard David, a new name, his works in the National Gallery—The Nuovo Bollettino—German Catholic and Protestant works of art—The memories of Clerkenwell—Of the English | |

| | | |
|---|---|------|
| | knights of St. John—The College, S.J., of Dettingen and its history—American Architecture—Irish archaeology—Father Parsons in the <i>Bibliographica</i> , and B. Edmund Campion's <i>Decem Rationes</i> —St. Frideswide's Shrine—Father Beissel, S.J., his works on St. Bernward of Hildesheim, and on Blessed Angelo da Fiesole—Viollet-le-Duc and his designs for Altars—Our Lady at the National Gallery—The Guildhall Art Show of 1895. | PAGE |
| IV.—THE MEDIEVAL SERVICE BOOK OF AQUITAINE—III. | | |
| LIMOGES | | 283 |
| Scarcity of Liturgical MSS. in the diocese of Limoges—The most valuable transferred to Paris in 1730—Description of those now at Limoges—Valuable tropes—Its numerous sequences and tropes, several of latter hitherto unprinted—Analysis of contents of the first printed Missale, 1483—Breviaries and other books belonging to this diocese. | | |
| V.—THEORIES OF THE BEAUTIFUL AND THE SUBLIME | | 302 |
| Philosophy in general—False systems—Plato misunderstood—His ideas properly stated—Cousin the correct interpreter of Plato—Hume—Theories of æsthetics—Standard of beauty—Taste—Definitions—Authors—Professor Bain, Kant, Hamilton, Cousin—The sublime—Dr. McCosh, Mr. Ruskin, M. Cartier, St. Thomas—The writer's position and proofs—Form, colour, sound—Hume reflected—Summary—Importance of true Æsthetic principles—Examples and conclusion—POSTSCRIPT:—Modern Art—St. Augustine on the Platonic Ideas—Summary of Cousin's doctrine. | | |
| VI.—AN EXPERIMENT IN EDUCATION | | 319 |
| A lesson from India—The Madras system—The order of Sir Charles Wood in 1854—Supplementing not supplanting—Public inspection and public grants—Conditions—Building and furniture grants—The working of the system—Its advantages. | | |
| VII.—MR. FROUDE AND THE COUNCIL OF TRENT | | 324 |
| Mr. Froude's want of qualifications for writing on the Council of Trent—Literary merits of his Lectures— | | |

Luther at the Diet of Worms—A summary of Mr. Froude's story of the Council—A one-sided and partisan picture—Difficulty of meeting his charges—Complex character of the Reformation movement—The cry for moral reform—The revolt against authority—Political factors in the crisis—Renaissance Cæsarism—Jealousy of the growing power of Austria—The Wittenberg theology—Luther's early divergence from Catholic doctrine—Futility of a mixed council—Compromise impossible—Mr. Froude on the Indulgences—The Catholic teaching—A word for Tetzel—The work of the Council from a Catholic standpoint—The true story of its closing years—Definitions and reforms—The Council of Trent and the reunion of Christendom—Conclusion.

VIII.—THE CELTIC SOURCES OF THE DIVINA COMMEDIA . . . 343

Mussafia asserts Dante's poem is of Irish origin—Corazzini publishes a book to maintain Mussafia's view—Labitte writes on Dante's Celtic predecessors—Kopitsch reproduces St. Fursey's vision of Hell, Purgatory, Paradise, written 700 years before Dante—Ugo Foscolo says Dante owes his poem to St. Fursey—Tundale's vision, 200 years before Dante, is in Mussafia's opinion the precursor of Dante's work—Parallel passages of St. Fursey, Tundale, and Dante.

IX.—THE ORANGE CONSPIRACY 353

The Declaration of Breda—Opposition of the Protestants to religious toleration—James, Duke of York—His second marriage—Declares himself a Catholic—Scheme of Shaftesbury—Monmouth—Pretensions to legitimacy—The Prince of Orange—His interest in the succession—Marries the Princess Mary—Opposition to the Duke of York's succession—The Meal-tub Plot—Banishment of the Duke of York—Monmouth's intrigues—The Exclusion Bill—The Duke of York recalled—Fury of the Protestants—The Rye-house Plot—Banishment of Monmouth—Death of Charles II.—Monmouth's rebellion—Catherine Sedley—The first Declaration of Indulgence—The King attends Mass publicly—Embassy to Rome—Academical appointments—The second

CONTENTS.

PAGE

declaration of indulgence—Trial of the seven Bishops
—Birth of James, Prince of Wales—Excitement of
the nation—The warming-pan story—Invasion of the
Prince of Orange—Escape of the Queen and Prince
of Wales—The King follows—Coronation of the
Prince and Princess of Orange—Character of William
—His dishonesty—His jealousy of the Princess Anne
—Marlborough—Dundee—The non-jurors—The Act
of Settlement.

X.—THE EXTENSION OF THE REFORMATION 378

Principles tested by perspective of time—Doctrines
attacked at the Reformation—Disintegration and its
logical course—Disbelief in the Bible—Difference of
principle—Religious weariness the outcome of confusion
—Consequent indifferentism—Effects within the estab-
lished Church—Concept of the Church—Dangers to the
Catholic Church from within—Tolerance and indiffer-
entism—Catholicism or unbelief, the two poles of
religious thought.

| | |
|---|-----|
| LETTER OF POPE LEO XIII. | 392 |
| SCIENCE NOTICES | 402 |
| NOVA ET VETERA | 412 |
| NOTES OF TRAVEL AND EXPLORATION | 428 |
| BOOK NOTICES | 437 |
| REVIEWS IN BRIEF | 493 |

THE
DUBLIN REVIEW.

OCTOBER 1896.

ART. I.—EVOLUTION AND DOGMA.

THE work which Fr. Zahm has lately published under the above title is a most noteworthy contribution to the controversy on Evolution. Fr. Zahm sums up the voluminous writings on the subject with his usual clearness and ability and brings home to the minds of those who are neither scientists nor theologians, the state of the question, the issues involved, and especially the bearings of Evolution on Revelation, and on the scientific treatment of Revelation, viz., Theology. He writes throughout in a spirit of perfect candour from the scientific, as well as from the theological point of view. Though one perceives at once that he is a convinced Evolutionist, he blinks none of the difficulties (and they are many) which have to be answered and cleared up before Evolution can be said to have emerged from the twilight of hypothesis into the full light of a perfectly established account of the genesis of the organic beings that exist, or have existed, on the surface of the globe.

Fr. Zahm has wisely given in two places in this work a bird's-eye view of the history of Evolution. Of course, in a restricted sense every one will admit that Evolution is the law of the creature—especially of the rational creature, made for an end higher than itself, and striving with the concurrence of the First Cause to fill itself for and to attain to that end. The divergence begins between "Evolutionists," properly so called, and "Fixists" as they have been termed by their

[No. 20 of *Fourth Series*]

R

adversaries, when the question is raised as to the origin of the various "species" of plants and animals. "Fixists," as their name implies, hold that the "species" were "fixed," or made unchangeable, from the beginning, and that any modification which takes place does not pass beyond the limits (specific) laid down originally by the Creator. They are various currents of organic life which cannot be traced to a common source, or each one of which flows from a distinct and independent source. Great names can be quoted in favour of this view, as Fr. Zahm willingly admits, while some, like our friend, the Marquis de Nadaillac, a most erudite anthropologist, remain neutral, declaring that up to the present Evolutionism is "not proven." The Evolutionists, on the other hand, hold that all the "species" of organic beings, plants and animals, come from a few primordial types, or even from one; consequently, that the species were not "fixed" or rendered immutable from the beginning, but that the differentiation took place in the course of long ages through the action of various influences both internal and external in accordance with certain laws.

Evolution [says Fr. Zahm] as we now know it is a product of the latter half of the present century. It would, however, be a mistake to imagine that, Minerva-like, it came forth from the brain of Darwin or Spencer. . . . On the contrary, it has been the joint achievement . . . of countless thinkers and observers and experimenters of many climes and of many centuries. It is the focus towards which many and divers lines of thought have converged from the earliest periods of speculation and scientific research down to our own. The sages of India and Babylonia; the priests of Egypt and Assyria; the philosophers of Greece and Rome; the Fathers of the early Church, and the Schoolmen of the Middle Ages, as well as the scholars and discoverers of subsequent ages, contributed towards the establishment of the theory on the bases on which it now reposes.—P. 23.

Fr. Zahm goes on to prove this general statement in a manner which appears to us quite satisfactory and convincing. For, although no one can contend that Evolutionism was known to the ancients, as it is to us, still it is undeniable that many of them laid down *principles* which would have been more widely applied had they known the facts which have been brought to light during the last few centuries and especially during the latter portion of the present century.

This Fr. Zahm proceeds to show by quoting various opinions

of the Fathers and Schoolmen, amongst others, favourable to "abiogenesis" or "spontaneous generation," as it is commonly, though (we think) not very accurately, called. "Abiogenesis" is intimately, yet not necessarily, connected with Evolution. It is postulated by most Evolutionists, though they are bound to confess that no case of "abiogenesis" can be proven. Fr. Zahm is very well aware that the Fathers, notably St. Augustine and the Schoolmen, were mistaken as to the *facts*, and thought that some plants and animals were generated spontaneously, or rather produced by the activities which God had originally infused into the elements or the heavenly bodies, and not by the ordinary process of generation from another living organism; but he quotes their views to show how little they were afraid of any consequences injurious to the faith by any admission on their part of the actual existence and continuation of abiogenesis. St. Augustine is, perhaps, the most advanced in this respect. He does not hesitate to have recourse to "spontaneous generation" to account for the existence of certain animals in remote islands which were not in the Ark ("De Civ. Dei," l. xvi. c. 7).

Si vero e terra exortae sunt secundum originem primam, quando dixit Deus; producat terra animam vivam: multo clarius apparet non tam reparandorum animalium causa, quam figurandarum variarum gentium propter Ecclesiae sacramentum in arca fuisse omnia genera, si in insulis quo transire non possent multa animalia terra produxit.

In regard to St. Thomas, it is only fair to say that he seemed to admit "spontaneous generation" with a kind of reluctance, and that on this point, as on many other obscure points, he often modified his opinion. For instance, L. II. Sent. Dist. XV. q. 1, a. 1, ad. 2, he says:

Ad productionem plantarum sufficient, communes elementorum, quae ex diversa commixtione elementorum, diversimodè speciem sortiuntur, quod in animalibus perfectis accidere non potest.

In his "Com. in Metaphys. Arist." L. VII. q. 6, he says: "Animalia imperfecta quae sunt vicina plantis, videntur posse generari et ex semine et sine semine." L. II. Sent. Dist. XIV. q. 1, a. 5, ad. 6, he restricts spontaneous generation to plants, and in his S. T. p. 1, q. 71, a. unico, ad. 1, he says: "Unde

illa quae naturaliter generantur ex semine, non possunt naturaliter generari sine semine." Nevertheless, the Angelic Doctor, in common with all the Schoolmen, admitted the possibility and upheld supposed existence of spontaneous generation, since the facts as known to them seemed to require it. In fact, at a later period, Redi, the famous Tuscan physician (1626-1697), a disciple of Harvey's, experienced some difficulty in impugning spontaneous generation, as some people were under the impression that he was opposing Holy Writ (Judges xiv. 8-14), notwithstanding the interpretation given by Cornelius a Lapide, who believed himself in spontaneous generation: "Quamquam hic non dicuntur (apes) natae ex leone, sed ori ejus insedissee."

The argument which Fr. Zahm draws from this teaching of Fathers and Schoolmen, although in point of fact mistaken, is that it cannot be looked upon as against faith to hold that in the beginning the Creator infused into matter the activity necessary for the origination of organic life to be evolved and differentiated in the course of ages in accordance with the laws which He had laid down, and that furthermore, that should any future researches necessitate the admission of "abiogenesis," we should be following in the footsteps of great Catholic thinkers and theologians in the past, in loyally accepting it.

Fr. Zahm next brings out very luminously the teachings of St. Gregory of Nyssa and Augustine, and of the Schoolmen, concerning "derivative creation;" that is to say, the mediate creation, or formation of certain living organisms. This point has been developed by Dr. St. George Mivart and others years ago in this country, and is admitted by all Catholic theologians. The point of this argument is, that if the Schoolmen had all the facts before them which we have, they would not have the slightest hesitation in admitting that all the organic species at present existing are the outcome not of direct and immediate, but of derivative and mediate creation.

One of the saddest things in connection with evolutionistic teaching has been the appalling amount of pernicious errors which accompanied it, or of which it was made the vehicle.

Pantheism, Materialism, Atheism, Agnosticism—*terribiles visu formæ*—seemed at one time to be inseparably bound up with it. This will account for the determined, and sometimes

bitter, opposition which it encountered on the part of very learned and devoted ecclesiastics. Further research and thought, according to Fr. Zahm, have made it abundantly clear that Evolution, as such, is quite free from, and even incompatible with, these errors, and Fr. Zahm makes out a good case for his contention.

This portion of his book will no doubt bring relief to the minds of many who could not succeed in dissociating the idea of Evolution from those monstrous errors which were associated with it. As Fr. Zahm ably and eloquently shows, the underlying idea of true Evolution is singularly beautiful and harmonises perfectly with the attributes of God, and with His mode of dealing with His Creatures :

It is nobler to make a watch capable of generating more perfect watches, than to make them directly and immediately ; just as it was more perfect on the part of Our Lord to make us capable of meriting ourselves than merely to apply externally His merits to us ; more perfect to bestow upon some of His creatures power to consecrate the elements into His Body and Blood, than if He were to do it Himself in our presence.

Fr. Zahm is equally impressive in showing that far from conflicting with teleology, Evolution makes it wider, nobler, and more far-reaching. This is now acknowledged, as he takes care to bring out, by nearly all great biologists : for instance, Huxley says (" Darwiniana," p. 110) : " Nevertheless, it is necessary to remember that there is a wider teleology which is not touched by the doctrine of Evolution, but is actually based upon the doctrine of Evolution." In other words, the argument from design is not interfered with, but shown from another, and a higher, standpoint. Evolution, then, as applied to organic beings, excluding, as a matter of course, the human soul, cannot be dismissed as an absurd or impossible theory. We may reject various theories concerning it put forth by Lamarck, Darwin and others as false or inadequate, as the case may be, but we cannot reject Evolution itself as contrary to reason or to faith. On the other hand, we are not warranted in concluding from the *possible* to the actual, and consequently we must try to ascertain whether the Creator, in point of fact, did make the species immutable from the beginning, or whether the facts warrant, if they do not require, us to hold that the actual species have been brought

about in the course of long ages under the divine administration by the influence of secondary or created activities in accordance with the Divine Purpose.

This is the question which has been so keenly debated for some time past, and is still, as Fr. Zahm tells us (p. 65-83). From p. 84 to p. 139 he lays before us the well-known arguments in favour of Evolution. There is no doubt that these evidences go to make a good case, though, as Fr. Zahm goes on to show from p. 140 to p. 202, there are various objections of a most serious kind to which, up to the present, no satisfactory answer is forthcoming. Further research may, however, as in the case of the objections urged against the Copernican theory, clear up the difficulties by which the Evolutionist is now beset. It seems to us that, as matters stand at present, the theory of Evolution has passed from the state of being *merely possible* to the state of *probability*—that is, when misconceptions are cleared away and monstrous and glaring errors are set aside.

It is quite evident to us that there is no incompatibility between Evolution and Theism, or between Evolution and Spiritualism—I mean, the doctrine holding the spirituality of the soul and its separate creation. We are not aware that this is seriously called into question by any Catholic writer of weight.

Another question, and a most important one, remains to be considered, viz., has not positive Revelation furnished us with a certain amount of information as to the manner in which organic beings were created and fashioned by the Almighty, and does not evolution evidently clash with this information? Some Catholic theologians have answered in the affirmative; but they are very few in number, whereas the great majority of Catholic theologians hold, like our learned friend, Fr. de Hummelauer, S.J., in his excellent "Commentary on the Book of Genesis," that evolution in itself is not excluded by the text of Genesis.* We are also of opinion that as Evolution is not *excluded* by the text of Genesis, neither is it *included* in it; as in our view it was not the purpose of the inspired writer to give us any information as to the manner in which plants and

* "Dicamus igitur, Geneseos textu Darwinistarum, quae de plantis et animalibus sunt placita, non excludi."—P. 129.

animals came to be what they are. The attempts made to explain Holy Writ in the evolutionistic or anti-evolutionistic sense can "pair off" together. They are not warranted by sound Exegesis. The evolutionistic theory will stand or fall by the results of a searching investigation into the *natural* revelation. Hence it follows that a Catholic scientist, or any Catholic, is quite free, as far as Catholic doctrine is concerned, to hold and defend, or to reject and impugn, the theory of evolution as applied to the flora and fauna of our globe.*

Finally, we come to the consideration of the question whether the *body* of Adam can be said to have been evolved, like the bodies of other animals, according to evolutionistic principles, and ultimately animated by a spiritual soul, the creation and infusion of which into the organic body would be attributable to the direct and immediate action of God. Fr. Zahm certainly leans very markedly to the opinion put forward by Dr. St. George Mivart, and he quotes furthermore Cardinal Gonzalez, O.P., and the erudite French Dominican, P. Leroy, as favouring or allowing this view.

Cardinal Gonzalez does not admit, as Fr. Zahm takes care to explain, that the first human body, as it now is, attained that degree of perfection through evolutionary influences alone.

He requires the special action of God for the ultimate perfection of the body. Fr. Zahm rather demurs to this, but Cardinal Gonzalez is simply following the teaching of St. Thomas, who holds that the spiritual substance is *per se* and immediately the form of the body. Its union with the body must be substantial, as all Catholic theologians are bound to teach. This substantial union with the body involves, according to the teaching of St. Thomas, a *substantial change* in the body. The common opinion before St. Thomas was that besides the soul there was a form of corporeity in the human body. This opinion was subsequently put forward again by Scotus, with whose name it has become identified, though he did not originate it. According to this view there *need* be no substantial change in the body through its substantial union with the soul. As to this, let every one abound in his own sense. One thing is perfectly clear according to the Angelic

* See M. Gaudry's splendid work, "Les Enchainements du monde animal."

Doctor, and it is that previous and lower vital principles constitute no bar to their eventual and successive expulsion and the substitution in their place of a spiritual principle immediately created and infused by God, or coming "from the outside." For St. Thomas teaches, with Aristotle, that man passes, during his embryonic life, through various stages; the embryo is first animated by a vegetative soul, which being expelled, is succeeded by a sensitive soul, and this is in due course expelled and succeeded by the spiritual soul. Here, then, according to the teaching of St. Thomas, is an evolution *sui generis*,* or what evolutionists would call "recapitulation." It does not matter whether St. Thomas was right or wrong, in point of fact, the important consideration is that he saw nothing in this evolution of the embryonic life of man conflicting with theism or spiritualism, or any Catholic truth. The absence of "recapitulation" in the present order of things would not *disprove* original evolution. It appears quite evident to us that no objection can be made to this theory on the grounds that it is metaphysically or physically impossible.

It remains, therefore, to be seen whether we have in positive revelation any definite information which precludes our acceptance of the theory as at least a probable account of the manner in which the body of Adam was formed by the Almighty.

Here, again, some evolutionists have sought in the text an indication of an evolutionary process. This contention we believe to be unfounded. Neither can the direct and immediate formation of the body of Adam be proven from the text of Gen. ii. 7. St. Augustine establishes this in his "De Genesi," ad lit., l. vi. c. xii. His argument is that if we make an exception in favour of the body of Adam and claim its *immediate* formation by the Creator we shall lay ourselves open to many difficulties in dealing with other texts of Scripture, e.g., "opera manuum tuarum sunt cœli." So far, FF. Knabenbauer and de Hummelauer (p. 129) agree with us.

* "In generatione animalis et hominis, in quibus est forma perfectissima, sunt plurimae formae et generationes intermediae . . . anima igitur vegetabilis, quae prima inest, cum embryo vivit vita plantae, corrumpitur et succedit anima perfectior, quae est nutritiva et sensitiva simul," &c.—C. Gentes, l. 11, c. 89.

Nor can any objection be taken to the evolutionistic theory on the ground of man's elevation to the supernatural order and his endowment with the preternatural gifts. Waiving the opinion of St. Augustine,* "De Genesi, viii. c. Manichæos," l. ii. c. viii., and of St. Bonaventure, lib. ii. Sent. d. xxix. a 11, q. 11, that Adam was created in the natural state and subsequently raised to the supernatural, there was no impossibility, surely, in his being constituted in grace and receiving the preternatural gifts when the spiritual soul was infused. There is something sublime in this gradual ascension of the organic portion of man to meet the spiritual substance, and the supernatural and preternatural qualities gratuitously bestowed by the Creator, as, in the course of ages, to meet, in the plenitude of time, the *Logos* Himself. So far, then, we do not see any serious objection, from the theological point of view, to the theory of evolution as applied to the body of Adam. But there remain two very important points to be considered. The first is that none of the Fathers or theologians of the Church ever held the opinion that the body of Adam might have descended from antecedent organic forms. The hypothesis is not put forward by St. Augustine, but his discussion of the actual formation of the body of Adam gives us a clue to the proper answer to the objection. In "De Genesi," ad lit. l. vi. c. 13, he asks:

Sed quomodo fecit hominem Deus de limo terrae? utrum repente in aetate perfecta, hoc est, virili, atque juvenili, an sicut nunc usque format in utero matrum; ut illud tantum proprium habuerit Adam, quod non ex parentibus natus est, sed factus ex terra; eo tamen modo, ut in hoc perficiendo, et per aetates augendo hi temporum numeri computentur, quos naturae humanae genesi attributos videmus. An potius hoc non est requirendum?

Are we to investigate the matter at all? St. Augustine hints, we are of opinion, that this has not been made known in positive Revelation.† If it has not, then we must not seek for an answer from the expounders of positive Revelation, nor

* "Non quia illa insufflatio conversa est in animam viventem, sed operata est in animam viventem. Nondum tamen spiritalem hominem debemus intelligere qui factus est in animam viventem, sed adhuc animale. Tunc enim spiritualis effectus est, cum in paradiso h. e. in beata vita constitutus," &c.

† See S. Bon. L. II. Sent. D. XII., a. 1. q. 2, where he attributes S. Augustine's views to Philosophy, not to Revelation.

are we any more bound to follow their views on the natural revelation than their reasons and the facts which came within their purview warrant us in doing. In other words, we can refuse to their teaching on this point, as probably not coming within the scope of Revelation, any dogmatic value.

The second point to be considered is this: It may be, and has been, objected that the account of the creation of Eve effectively disposes of the application of the evolutionary theory even to the body of Adam (Fr. de Hummelauer, l. c.). We do not think that, even if the account is to be taken as strictly scientific and historical, that this would *necessarily* follow. Some, however, look upon this answer as an evasion of the difficulty. In our humble opinion, and we speak under correction, we are not compelled by any *principle* of theology or exegesis to insist upon the strictly historical and scientific nature of the account of the creation and formation of Eve. The opinion taught by Origen, favoured by St. Augustine ("De Gen." c. "Man." 12), "Sive ergo ista figurate dicta sint, sive etiam figurate facta sint, non frustra hoc modo dicta vel facta sunt," and subsequently put forward by Cardinal Cajetan and others, without any censure on part of the Church, seems to us of sufficient probability, based upon scientific and exegetical reasons, to deter us from categorically asserting in the name of Divine truth that the principles of evolution cannot be applied to the body of Adam. The practical unanimity of interpreters on the point does not place the matter beyond all respectful and reverent inquiry. We gladly leave the matter to the authority of the Apostolic See.

Before drawing this brief review of Fr. Zahm's admirable and helpful work to a close, we should like to draw his attention to a few out of some minor slips. We do not like his using the word "supernatural" in a non-theological sense after the example of modern agnostics as synonymous with "hyperphysical" or "suprasensible." By the very fact that a thing is "hyperphysical" it is not "supernatural," as Fr. Zahm very well knows. We should not change our clear and definite terminology to suit the constantly changing jargon of the scientists. Neither can we insist too often or too strongly on the value of human reason and its intrinsic power in respect of various suprasensible truths. Mr. Balfour's latest work

ought to serve as a warning against any appearance even of making light of human reason within its proper sphere.

The second remark is in reference to what Fr. Zahm says concerning our knowledge of the essence of God and of matter. P. 276, he says: "Of the essence of God we can know nothing." Fr. Zahm means, of course, *directly and intuitively*, at this side of eternity, but analogically and indirectly we surely can, and do, know *something* of the Divine essence. Fr. Zahm goes on to say: "Even of matter we are ignorant as to its essence." Not entirely. We have no *intuitive* perception of the essence of matter, nor a complete and adequate knowledge of it; but we have a *sufficient* knowledge of the essence of matter and of the essence of the spiritual substance to enable us to prove to demonstration, that one is not the other, and that one cannot possibly, even by omnipotence, be transformed into the other.

Another word and we have done. It is sometimes asserted that Evolution, if it were proven, would solve every problem concerning organic life. We are of opinion that, if Evolution were proven up to the hilt, the origin and the nature of life and the genesis of species (*how* they came to be) would still remain involved in impenetrable mystery. "He hath made all things good in their time, and hath delivered the world to their consideration, so that man cannot find out the work which God hath made from the beginning to the end" (Eccles. iii. 11). As to man's higher destiny, as to the solution of the enigma of life which, willy-nilly, confronts every responsible human being, "science is bankrupt." We must interrogate our God-given reason and avail ourselves of the higher light of faith in order to learn the ever-momentous truths concerning our everlasting destiny of Him Who is the way, the truth, and the life, under the loving and infallible guidance of Holy Church.

F. DAVID, O.S.F.

ART. II.—THE CRISIS IN RHODESIA.

1. *Rhodesia of To-day*. E. F. KNIGHT. London: Longmans, Green & Co. 1895.
2. *South Africa*. W. BASIL WORSFOLD. London: M. A. Methuen. 1895.
3. *South Africa*. W. F. PURVIS and L. V. BIGGS. London: Chapman & Hall. 1896.
4. *Monomotapa*. Hon. A. WILMOT. London: Fisher Unwin. 1896.
5. *How We Made Rhodesia*. Major ARTHUR GLYN LEONARD. London: Kegan Paul. 1896.

THE cruel ordeal to which the pioneer colonies of South Africa are being subjected, seems a bitter irony on the high hopes with which their incorporation in the British Empire was hailed so short a time ago. The year 1896 will long be remembered as one of sinister augury for that region, falsifying with a long tale of disaster over-optimistic forecasts of its future. Expansion there, was, as we now see, too rapid for the powers of growth to overtake it, and an empire snatched ere mature from the grip of foreign competition, must be built up anew from within, now that it has been effectually staked off against aggression from without. The supreme service which Mr. Rhodes, through the agency of the Chartered Company, rendered to the nation, in thus securing it in time, will, in the eyes of posterity at least, be held as a set-off against his later misuse of a policy of adventure, which, in the narrower view of contemporaries, can only be justified by success. But Cæsar, no less than Cæsar's wife, should be above suspicion, and the association of political power with financial enterprise, will always furnish an engine to detraction in the assertion that the one has been used to play the game of the other.

The true history of Dr. Jameson's raid, despite the revelations of cipher telegrams and the evidence in a Crown prosecution, has yet to be written, and its inner motives and meaning

will probably remain a mystery, even after a Parliamentary Commission has spent months in trying to elucidate them. It has been averred by a writer in a recent number of the *Nineteenth Century*, that its objective was not Johannesburg, but Pretoria, and its aim the seizure of important State papers, proving the existence of a formidable conspiracy against British supremacy in South Africa. While this hypothesis would supply a rational interpretation of action, which otherwise seems irrational, on the part of men of tried ability and experience, it is confuted by the geographical fact that Krugersdorp lies on the road not to Pretoria, but to Johannesburg. Whatever the purpose aimed at, it was frustrated in that dire defeat which was a moral, far more than a military disaster.

The era of South African history, whose continuity it has for the moment interrupted, opened in 1884, with the proclamation of the Bechuanaland Protectorate, the initial step in that great forward movement which has carried the British flag to the shore of the Zambesi. The measure was a precautionary one, dictated by necessity rather than choice, in order to prevent the intended annexation of the territory in question to German South-west Africa, which thus joining hands with the Dutch republics on the east, would have flung a Teutonic bridge across the continent, hemming in the British colonists from all access to the promised lands of the far interior. The paper annexation of this great and partially desert tract was followed a year later by its organisation under Sir Charles Warren, and its division into a Crown colony (since incorporated in the Cape Colony), on the one hand, and a group of native territories, retaining their quasi-independence under British supremacy, on the other.

From this date history marched rapidly, and the year 1886 was signalised as another epoch-making one by the first discovery of gold on the Rand. In 1887, the Government took over Zululand, and in 1888, Lobengula practically signed away his independence by granting concessions of valuable land and mineral rights to the British South Africa Company. This body, which now appears on the stage of history, received its Charter in the ensuing year, in which was also taken the first step towards federation, in the formation of a Customs Union between some of the South African colonies. In 1890, with

Mr. Rhodes as Prime Minister in Capetown, the pioneer expedition to Mashonaland made its march to the north, and founded Port Salisbury beyond the watershed of the Zambesi. In 1891, was signed the Anglo-Portuguese Convention, settling the disputed frontier on the east; in 1893, came the Matabele War, and in 1894, the settlement of Matabeleland.

Further territorial and administrative changes took place in the assumption of jurisdiction by the Chartered Company over British Central Africa north of the Zambesi in 1894; in the Swaziland Convention with the Transvaal on November 2nd of the same year; and in the annexation of Pondoland to the British dominions in the following one. This latter measure excited the lively resentment of the Transvaal Boers, who had hoped to secure in an outlet to the sea in this direction, some compensation for their enclosure on the land side by the British advance to the north, within a ring fence of alien territory. The cession of Swaziland, given them as a bribe for their acquiescence in the conquest of Matabeleland, was thus rendered nugatory in their eyes, and this check to their ambition was one of the chief factors in creating the state of tension which has led to the present situation.

The constriction of their frontier rendered more sensible the danger from which they were threatened from within, by the disproportionate growth of the foreign population attracted by the extraordinary wealth of the Witwaters rand reefs. "Johannesburg," in the words of "Max O'Rell's" concise prediction of its future, "will swallow up the Transvaal," and the not unnatural desire to retard the process, has instigated President Kruger's policy of the denial of civil rights to the immigrants of the Golden City. The fatal attempt at intervention on their behalf, whose failure darkened the opening of the year with such ominous foreshadowing of evil, and the ensuing complications with Germany and the Transvaal, which gave diplomacy so tangled a skein to unravel, were calamitous enough, but worse remained behind.

The recruitment of a force for the invasion of the Transvaal, had left the vast territories north of the Limpopo without military or police, while its annihilation at Krugersdorp could not but react unfavourably to British prestige on the minds of a recently conquered native population. Coincident unfor-

tunately with this event were the twofold plagues of locusts and cattle disease, and the drastic method of stamping out the latter by the slaughter of infected herds, could not fail to exasperate ignorant savages, incapable of acquiescence in so great a sacrifice.

The working of this combined leaven became apparent in a series of outbreaks in Matabeleland during the month of March, of which the few and isolated settlers scattered over the wide veldt were the first victims. From many quarters simultaneously, came the same pitiful story of the massacre of families on lonely upland farms, by the swarthy ex-bloodhounds of Lobengula. All that English manhood could do in defence of the helpless, was done by such volunteer rescue parties as could be improvised by the settlers themselves. In Gwelo and Buluwayo, the principal centres of population, laagers of waggons chained together and defended by barricades strengthened with barbed wire, were formed as citadels of refuge for the women and children. But as the rising extended its area, the towns were wholly or partially invested, and the former kraal of Lobengula saw itself girdled by the watch-fires of his warriors, at a distance of from twelve to twenty miles. Then the neighbouring province sent on the same tidings of disaster, and the "people of coney" who had burrowed in the rocks until rescued by the British from the ferocity of the Matabele, turned on their protectors, and joined hands with their former oppressors. For the first time in history, a "Mashona impi" was heard of, and the cowardly serfs of the Zulus showed that they too could wash their spears in the blood of the white man. From the Crocodile to the Zambesi, a thousand miles of continent had risen in arms, and weeks must elapse before reinforcements could reach the upper country, by the long trek of 600 miles separating Buluwayo from the railway terminus near Mafeking.

It was now seen that the pacification of Matabeleland after its conquest had been too sudden to be enduring, and that the seeming readiness of the people to settle down under the jurisdiction of their own indunas, had been too confidently accepted as affording a permanent guarantee for peace. Their phase of contentment was probably due to their sudden accession of wealth in the share of the vast royal herds which

they were able to secure amid the general confusion of the transition period. * The estimate of their losses during the war as amounting to a third of their fighting force of 16,000 men, is now believed to have been much exaggerated, and the reported annihilation of their crack regiments, to have been a similar amplification of the truth. It is at any rate surmised, that during the recent campaign, they were able to put 12,000 fighting men into the field, and that their attack was headed by the remnants of the *corps d'élite* forming the Old Guard of the deposed Zulu monarch. Official optimism had made the usual mistake of undervaluing the strength of the enemy in the beginning, and of failing in consequence to grasp with sufficient rapidity the military exigencies of the situation. The framework of society in the Zulu States rested so entirely on a warlike basis, that the reconstruction of the fighting machine presented no difficulty, when once the spirit of discontent reached the flashing point of actual revolt.

The strength of the Matabele as warriors (as Messrs. Purvis and Biggs tell us in the volume prefixed to this article), like that of their Zulu ancestors and brethren, was dependent largely on their organisation and command. For military and governmental purposes, the country was divided into five districts, each controlled by a head induna, who was directly responsible to the King, who personally commanded the district of Buluwayo (Gubuluwayo, literally "the place of death"). Each division was subdivided into military kraals, from which the various regiments were recruited, and besides the 6500 first-class warriors, mostly drawn from the Abezani, or aristocracy (as distinguished from the Abemhala and the Maholi who had been incorporated into the tribe during its numerous journeyings and wars), there was a reserve of nearly 10,000 warriors.

Steeped from boyhood in rapine and carnage, the Matabele Zulus could not long brook the curb of an empire of peace, and their military instincts revived, when, to the rankling bitterness of recent subjugation, was added the discontent due to a blight on the national prosperity.

The mysterious malady, which fomented the native rising, while at the same time increasing tenfold the difficulty of the Government in dealing with it, had made its first appearance in East Africa some years previously, exterminating there not only the domesticated cattle, but the wild buffalo and many kinds of antelopes. Travelling southward over the continent,

it crossed the Zambesi, and reached Rhodesia and British Bechuanaland in the course of this fatal year. So virulent is its poison, that according to Mr. Scott Montague, M.P., in his article "Nature versus the Chartered Company," in the *Nineteenth Century*, for August, in some districts, at least ninety per cent. of the oxen have been carried off, and only five per cent. of those attacked recover. If it be true, as this writer states, that the infection is carried by flies, no precautions will avail to stay its ravages, and the sacrifice of the Matabele herds will have been in vain.

But the diminution of the food supply implied in this wholesale destruction is but a part, and perhaps the least part, of the calamity represented by the cattle plague in South Africa. All questions on that continent, whether in the Sudan, in Uganda, or in Rhodesia, resolve themselves primarily into questions of communications, and it is by means of the trek ox that those of its southern half are almost exclusively carried on. He alone, of all available beasts of draught or burden, finds his subsistence by the way, grazing on the rough pasture of the veldt whenever outspanned for rest, and unlike the horse, mule, or ass, having transport capacity undiminished by the necessity of carrying his own food. Journeying at the rate of about $1\frac{1}{2}$ miles an hour, the ox team took from 40 to 45 days to cover the 600 miles from Mafeking to Buluwayo, drawing a load of 7000 to 8000 lb. of food and supplies for the 5000 whites in Matabeleland. Its place has now to be taken by mules or donkeys, and the rearing of the latter in the districts adapted for it, has consequently received a great stimulus. The loss of efficiency in the change almost paralyses transport, the necessities of life are at famine prices, and Sir Frederick Carrington in the crisis of the struggle had to refuse reinforcements because he had no possibility of feeding additional men. Preserved milk was selling for 7s. 6d. a tin, and eggs for 40s. to 50s. a dozen in Buluwayo last May, and the question of provisions was, if possible, more urgent than that of defence.

The development of Rhodesia has been retarded for years by this twofold calamity, but if it have the effect, as promised, of stimulating railway construction, a future benefit will have been purchased by present evil. The system pursued in

opening up new districts in South Africa has hitherto been the reverse of that of the United States. There, as Mr. Scott Montagu points out in his article in the *Nineteenth Century*, railway construction invariably precedes population, which settles along the newly opened line. In Rhodesia, the railway has, on the contrary, followed the settler, sometimes at a considerable distance, and with the inevitable inconveniences attendant on that course of action. Thus the township of Umtali has had to be shifted with due compensation to its inhabitants, in order to obviate the necessity of taking the Beira railway out of its course, and over a steep gradient, to reach it.

The year 1895-96 has unfortunately been one of comparative stagnation in railway construction, perhaps owing to the diversion of energy at headquarters to political intrigue instead. Thus, while the Vryburg-Mafeking section of the Bechuanaland railway was opened in October 1895, an extension of fifty miles to Rabatse, and that only half ballasted, was all that had been added in the August following. The progress of the Beira line had also slackened at the same time, but Mr. Rhodes, on August 13th, telegraphed orders that the section from Umtali to Salisbury should be immediately surveyed, and its opening as far as the Portuguese frontier station of Massikesse is promised on December 1st. Meantime it is already at Chimoio, beyond the fly belt which forms thence to the sea an impassable obstacle to the transit of animals, and a good waggon road runs from its terminus to Fort Salisbury.

It may well be, that the Chartered Company, incomparable as has been the pioneering work done by it, has now played its part, and that even irrespective of recent events the time had come when its widening responsibilities would be more fittingly borne by the broad shoulders of the Imperial Government. In these days, when No-Man's-Land is relegated to the Poles, and Europe meets us in every continent, the methods of the last century are no longer applicable, and military power cannot be entrusted to private hands without the risk of rupturing somewhere the complicated web of our foreign relations. The peace of the empire must be guaranteed wherever the flag of the empire floats, and its neighbours' frontiers held as no less inviolable than its own. The second

conquest of Rhodesia, grievous as is the crisis which has necessitated it, will, we trust, lead to such a reorganisation of its defensive system, as to give this indispensable security.

With its growth and progress thus safeguarded, its natural advantages seem to promise it a great destiny as the Australia of the future. Like Australia, it has indeed many of the drawbacks incidental to countries where nature is as yet modified by man. In some places, the "sour" veldt produces herbage noxious to the animals that graze on it, and these latter are everywhere liable to diseases unknown elsewhere. The prevalence of horse sickness, again, renders any but a "salted" animal, or one that has recovered from the disease, useless in the interior. Some form of inoculation ought to prove a preventive, while the domestication of the zebra, hitherto found proof against the poison, is being tried in order to furnish a substitute. This and other local affections will probably disappear with habitation and culture, just as the noxious qualities of the herbage have been eliminated from the "tame" veldt of Matabeleland, eaten down for generations by the numerous herds of the inhabitants.

The following description of this latter country by Mr. Knight, *The Times* correspondent, in the volume which appears among our headings, may serve as a specimen of the character of the High Veldt:

As I saw it in early morning, it was as delicious a scene as could well be imagined. From the ridge on which I stood, I could see far over the country; isolated granite kopjies of curious formation, generally well wooded or covered with flowering bushes, and crowned at the top by great rocks, shaped like ruined castles, were scattered over the undulating veldt, across which wound many streams of clear water, flowing over sandy beds; ranges of wooded hills hemmed in amphitheatres of rich pasture full of a variety of beautiful flowers, the haunts of birds and gorgeous butterflies.

When one has travelled day after day across the flowery veldt, finding at certain seasons of the year a profusion of delicious wild fruits of many varieties, with which one could sustain life if one were lost; when one beholds the magnificent crops which reward the lazy Kaffir for a mere scratching of the soil, but a soil inexhaustibly rich, replenished as it is each rainy season by the disintegrating granite of the kopjies, one realises that the title of the Promised Land was not altogether wrongly bestowed on this fair region.

As an instance of what may be done by scientific farming

in Africa, the writer describes the condition of an estate of 6000 acres owned by a Mr. Taylor in the Marico Valley, in the Transvaal, which, formerly considered swampy and malarious, has been rendered perfectly healthy by drainage and cultivation. Taken up thirteen years ago as a tract of wilderness, it has now been made to "blossom like the rose," and English flowers, fruits, and vegetables flourish equally well with the lemons, oranges, and pomegranates of the tropics. The surplus water of the summer floods is impounded by three large dams for the irrigation of the winter crops of wheat, barley, and oats, during the dry season. Maize, potatoes, and pumpkins are grown in summer, and need no artificial supply of water. Most of the land is let on the *metayer* system, Mr. Taylor furnishing to the occupier a house, an allotment of cleared and irrigated land, seed corn, and the use of necessary implements, with free rights of pasture and fuel, against a rent consisting of half the agricultural produce. There is no written agreement, and the landlord can resume possession at will after the crops are divided, while the tenant is equally free to throw up his holding. A farmer without capital can make substantial profits on this system, and Mr. Knight instances one, who, within six months of taking up an allotment, when he possessed nothing save a waggon and a team of oxen, had received £450 for his share of half the produce, and calculated that his earnings for the year would amount to £600, while his expenses in boys' wages, &c., during the same period, would not exceed £100. Another settler who had arrived five years previously, burdened with a debt of £300, had paid it off, and earned altogether £3000 during his tenancy.

The Kaffirs living on the estate, to the number of some hundreds, are allowed free pasture and as much land as they can clear for themselves, in return for a month's labour in the year, during which they are allowed rations but no pay. Similar instances can be cited of the productiveness of land in Matabeleland, but on condition that there is capital to expend on it in the first instance. There, as elsewhere, "prairie value," apart from the outlay of money, or its equivalent in labour, may be represented by a zero. Large profits, on the other hand, may be realised on money judiciously invested.

A case in point is that of a young man known to the writer, who having received, as one of the original "Conquistadors," a volunteer farm of 6000 acres, about twelve miles from Buluwayo, at a nominal quit-rent of 10s., and added to it by the purchase of an adjoining tract, laid it out as an irrigated vegetable and dairy farm for the supply of the township. Until the present disastrous year, it was paying dividends of 15 per cent., and though its cattle have been looted and its buildings burned down by the Matabele, its owner is still confident in the recuperative power of the country, and looks to its future without apprehension.

Volunteer farms, granted, like this, as the fee of military service, were transferable, and sold after the war, at prices ranging from £45 to £150 each, but to the ordinary grants by the Chartered Company of 3000 acres, at a rent of 1s. 6d. an acre, the condition of *bonâ fide* settlement and occupation was attached.

Mr. Rhodes' dream of seeing an English Johannesburg, a new Golden City of the Veldt, spring up in the country named after him, will have to wait some time for its realisation. As yet the lucky number has not been drawn by any of the numerous prospectors in search of it, but in the vast extent of auriferous reef throughout Rhodesia, it is likely to lie buried somewhere. Meanwhile, many of the mines already opened only await the cheapening of transport to become lucrative concerns, but nothing save a veritable bonanza could pay for the conveyance of machinery hundreds of miles by ox-waggon. The extent of the mineralised area is illustrated by Mr. Knight's statement that the claims pegged out at the date of his visit (1894), would have formed a continuous belt of 1400 miles. Rhodesia, in the inevitable reaction after the first exaggerated estimates of its mineral wealth, has now come to be unduly depreciated, as an Eldorado *manqué*, and its gold deposits, previously predicted to be as rich as the bullion vaults of the Bank of England, are now disparaged as segregated veins which pinch out in the deeper workings, like those of the "Lagenian Mines" of the poet. Mr. Hays-Hammond, the mining expert, takes a more favourable view of them, declaring his belief, as quoted by Mr. Knight, that all the geological indications are favourable, that the reefs are true

fissures, implying their continuance to considerable depths, and that the quartz veins are similar to those of California, carrying free gold, iron, copper, pyrites, galena, and zinc blends. "Of course" he added, "only by thorough and extensive development can the pay-shoots on the reefs be found and followed up, but pay-shoots there are."

Mr. Halder, a mining engineer, returned a few weeks ago from Buluwayo, where he has been settled for two and half years with his family, is equally sanguine as to the mining capabilities of Rhodesia. In an interview with a representative of Reuter's Agency, he expressed his conviction that with time we shall see from it an excellent output of the precious metal, and that gold in payable quantities is widely distributed over its territory in quartz reefs, some of which are very rich and offer great facilities for economic working. "There are many in Rhodesia," he said, "which have proved richly gold-bearing at depths of 300 ft. and 400 ft., with every sign of remaining as rich to an indefinite depth. In most cases, the appearances go to show that the reefs are true fissures." His confidence in the future of Rhodesia is shared, he says, by all his professional friends, and his sincerity is avouched by his determination to "back his opinion," by returning thither as soon as possible with his family.

The gold diggers of the nineteenth century have hitherto followed on the track of their prehistoric predecessors, taking the older workings as their guides in the selection of claims. So great was the industry of the ancients that they removed the whole of the alluvial gold, and its former presence can only now be traced by the remains of their excavations for it. The monuments of the early civilisation which they brought with them, long submerged beneath successive deluges of barbarism, have recently been re-discovered, and the origin of their constructors at least conjecturally traced. The conclusions of Mr. Theodore Bent, whose work was noticed by us in a former article on South Africa,* are now generally accepted, and they are assumed to be of Phœnician origin, despite the absence of any known example of a settlement of this people remote from the sea-coast. The gap which separates the

* "Mashunaland and its Neighbours," DUBLIN REVIEW, January 1894.

ruins of the Great Zimbabwe from recent history, has been partially bridged by the researches of Mr. Wilmot, and his volume on "Monomotapa" throws some light on an intermediate period when the Land of Gold, of which they form so strange a feature, was known to exist, and was already identified with the Ophir of Scripture.

The Portuguese of the Zambesi and the coast found themselves, in the sixteenth century, in contact with the powerful native state known to them as the Empire of Monomotapa, and the stories which reached them of its wealth and civilisation, caused its ruler to rank in their minds with that other mythical African potentate, Prester John. These reports fired the zeal of an apostle, and Father Gonzalez Silveira, a Portuguese Jesuit, determined on attempting the forlorn hope of the conversion of its dusky population. The story of his heroic journey has been already told in these pages,* and we need only recall to our readers how, after reaching Zimbaoe and converting its king, with his mother and 300 of his court, he fell a victim to Mohammedan intrigue, and was put to death on March 18th, 1561. The religious vicissitudes of Monomotapa, where an Arab Iman or prince from Mozambique played the part of the evil genius of Christianity, seems thus to prefigure those of Uganda in recent years. Yet the faith survived this first persecution, for a letter written in 1630 by a Father Louis, a Dominican priest of Goa, to his Provincial in Portugal, discovered by Mr. Wilmot in the Vatican archives, records a massacre of Christians by the Emperor of Monomotapa. The writer goes on to narrate how he had avenged the slaughter of his co-religionists by leading an army against their persecutor, defeating him in two sanguinary engagements, after which he had marched to Zimbabwe, and placed Manura, the uncle of the vanquished ruler, on his throne. The conversion of this monarch with his consort, and the dedication of a church in honour of Our Lady of the Rosary, crowned the triumph of Christianity, which was followed up by the despatch of ten missionaries from Portugal to Monomotapa. But with the letter of the Goan Dominican, this long-forgotten chapter of African history abruptly closes, and the curtain falls for

* "Mission of the Zambesi," DUBLIN REVIEW, January 1882.

ever on the Empire of Monomotapa, its Christian ruler, and its infant church. Obliterated, doubtless, by some surge of savage invasion from the north, it vanishes from the scene of its power and glory without leaving a trace behind.

The identity of the name of its capital with that of the great ruins of Mashonaland, must not be interpreted to mean that the sites were the same. That of the royal city of Monomotapa is established beyond cavil by the name of Mossengesses applied to the river on which it stood, into which the body of Father Silveira was thrown, identifying it with the Umsingesi of our modern maps. The latter is a tributary of the Zambesi, into which it falls below Zumbo, after passing near Mount Darwin to the north of Fort Salisbury, in a comparatively short course. Its confluence with the greater stream was the scene, too, of the romantic legend which Father Alphonsus Leo, sixty years later, found current among the natives, that the remains of the apostle had been stranded on an island close by, where they were guarded by the wild beasts and birds of the forest. The word Zimbabwe is itself not a local, but a descriptive epithet, signifying a royal residence, so that Mr. Bent was obliged to distinguish the site of the ruins explored by him as "the Great Zimbabwe."

The church of Our Lady did not, then, stand beside the Phœnician temple where the rites of the Syrian Ashtaroth had doubtless once been celebrated, but far to the north in the basin of the Zambesi, whither the Jesuit missionaries of to-day hope to push their way. In the articles already referred to, their efforts towards this distant goal have been chronicled, and the story told of their advance on the track of the pioneers of Mashonaland, to the model farm established by them at Shishawasha, twelve miles to the north-east of Fort Salisbury. Their property there must have suffered in the general devastation, but no lives were lost, and the Fathers and their dependents were all brought safely into the township by one of the patrol columns. Cordial recognition has been extended to their services in the cause of progress by all the officials of the Chartered Company, and a high eulogium is passed on them in the pages of one of the most recent contributions to the history of South Africa. Major Glyn Leonard, who in a volume published last August tells in rather out-

spoken fashion the story of the advance of Mashonaland, intersperses his very candid criticism of his colleagues and superiors with many a good word for the priests and nuns. For the latter, Dominican Sisters who went up to take charge of the hospital at Fort Salisbury, he seems to have had a special admiration, and pays the following tribute to their courage and devotion :

Nothing has daunted the Sisters, who think of nothing beyond their duty, and who perform it, not as if it were a duty, but a religion that secures them happiness and pleasure only. Going about it as they do, so quietly, and with a manner so unassuming, as if they were doing nothing out of the way, they do the work of menials, washing and cooking, and not allowing the natives to do anything but fetch and carry. And yet they are always so thoughtful and so kind, all smiles and sunshine, and it is no wonder the men in hospital worship them as ministering and merciful angels. An adoration that has assumed a very practical shape, in the presentation of a purse of money from each troop in both forces, many of the troopers whose pay is only 2s. a day, subscribing a guinea or two apiece. Needless to say that this money all goes to the church and not to themselves, and when we consider that all this sacrifice is given simply for love and from the heart, we can realise the devotion that prompts it, and form some estimate of what the Sisters are like. I am glad of this opportunity of saying something for them, but recollect that no words of mine and no estimate can adequately express the good they are doing.

All who have been in Rhodesia would fully endorse this panegyric on the Sisters and extend similar testimony to the work of the Jesuit Fathers. The teaching and example of the latter are the salt that savours many a rough mining camp, in the land where their martyred *confrère*, three hundred years ago, laid down his life in pegging out a spiritual "claim for posterity."

Although the eventual success of the British arms was always a foregone conclusion, the struggle was a more arduous one than was at first anticipated. Notwithstanding the indomitable spirit and valour displayed by small volunteer patrols, in fighting large bodies of rebels wherever they met them, it was not until the arrival on the scene of Sir Frederick Carrington, with the concentration of purpose conferred by a single supreme command, that any real progress was made towards the suppression of the insurrection. Even then, the

campaign in the Matoppo Hills was by no means a one-sided affair, and the Matabele made many desperate stands in well-chosen and partially fortified positions. The Cape "boys," the miscellaneous Kaffir and half-caste races comprising a quarter of a million of the population of British South Africa, showed great fighting capability, storming the kopjies which form the natural strongholds of the Veldt. The raw material of a local militia is perhaps here ready to be turned to account for the future garrisoning of Rhodesia. For it is abundantly evident that the lives and property of the settlers can never again be entrusted to the guardianship of the Matabele police, who showed themselves ready to turn against them the weapons with which they had been armed for their defence.

The events of the past six months have left British statesmanship, or rather the energy and tenacity of the British character, much to retrieve and many difficult knots to untie, either by diplomacy or the sword. Major Leonard, who speaks with authority as one of the organisers of the pioneer advance on Mashonaland, expresses his conviction that the Jameson episode, by forcing on a question of which only time could bring a satisfactory solution, has thrown back South Africa for at least twenty years, and that the Matabele-Mashona outbreak was its direct consequence. He believes, nevertheless, that there is a glorious future before the country if we only remain true to ourselves.

"For, in spite of the present crisis," he adds, "I still call Rhodesia a great success, a living monument of British intelligence and enterprise, and I predict that, within thirty years, it will, or at least ought to be, the fairest and richest province in the continent of so-called darkness." To believe otherwise would be to doubt the capabilities of the Anglo-Saxon race, and to question its power of rallying in face of a great emergency.

ELLEN M. CLERKE.

ART. III.—AN IDLE HOUR AMIDST THE ART BOOKS OF 1895.

EXCEPT to *ex professo* art students, the treasures contained in our National Art Library at South Kensington seem to be known but to a few. Every week great and valuable additions are being made to the priceless collections of photographs, books, old and new, which make it a storehouse of material for Art education. The present librarian unites the two qualifications of a literary man and art student of very high attainments, and his short rule has brought the riches of the library into much easier access, thanks to his admirable rearrangement of its contents. We venture to give, rather at haphazard, a brief notice of a few of the works lately acquired, and which were published during the past year.

Der Albanipsalter in Hildesheim und seine Beziehung zur symbolischen Kirchen-Sculptur des XII. Jahrhunderts, von Adolf Goldschmidt. Berlin. 1895.

This work, which deserves the attention of every student of ecclesiastical symbolism, is doubly interesting to us, because the Psalter which it describes, if not of actual English origin, was formerly the property of the English Benedictine House of Lambspring.

The capital letters, with a *naïveté* quite delicious, represent under very concrete forms the meaning of the text of which the letters are the initials. There is, among the photographic full-sized reproductions of the illuminations, one of the death of St. Alban. The symbolism of the MS. is illustrated by a number of examples from other sources. Of these the glorious Romanesque façade of the Scots church at Ratisbon is a signal instance.

Gerard David, Painter and Illuminator, by W. H. JAMES WEALE, Keeper of the National Art Library. London: 1895. *The Portfolio*, December, 1895.

Among the monographs of artists published in the *Portfolio* during the last six months of the past year, all admirable in their

respective spheres, that upon Gerard David is the most valuable. Mr. Weale, the greatest living authority on Low-Country mediæval art, is practically the discoverer of this marvellous painter. Very noteworthy is his remark that Flemish art in the Middle Ages is a misnomer; for, though Bruges and Ghent by their wealth attracted painters from afar, these were mostly from what we now call the Dutch provinces, or they were Walloons. Few, if any, were Flemings. The superb painting of *The Canon with his patron Saints*, in the National Gallery, invites the attention of every one who is at all possessed of any art perception by the brilliance of its colour, its exquisite draughtsmanship, and the delicacy of its every detail. But lately a second painting of our artist has been added to the collection by the generosity of the late Mrs. Lyne Stephens, who bequeathed to the nation the *Marriage of St. Catharine*, one of the finest examples of Gerard David. It goes without saying that the text of this memoir is up to the high standard of the learned author's writings. We regret not to have space to do more than call attention to Mr. Henry Ady's monograph in the August ('95) number of the *Portfolio*, on *Raphael in Rome*, a subject most attractive, as describing the very apogee of art, and picturing the Renaissance in the brightest colours and from its best side.

The Corporation Plate and Insignia of Office of England and Wales, by the late LEWELLYN JEWITT, F.S.A. Edited and completed by W. H. St. John Hope, M.A.

The learned and experienced Secretary of the Society of Antiquaries, Mr. St. John Hope, opens to us in this, his work—for it may well bear his name—a rich mine for antiquarians, and a complete record of that treasury of art metal-work which lies hid in our various town-halls. We cannot but note the laudable pride which London showed in placing its illustrious martyr son, St. Thomas à Becket, side by side on its seal with its glorious co-patron St. Paul, and recalling his birthplace in the legend,

Me quem te peperi
Ne cessa Thoma tueri.

And, again, we call attention to the valuable illustration

afforded by the seal of Rochester of its venerable old castle, now happily being preserved from neglect and ruin.

Les Vitraux des Ordres, au Grand Séminaire de Besançon, par Felix Gaudin. Paris. 1895. In the days when Renaissance architecture is coming to the front for our churches, these illustrations of admirably treated ecclesiastical and symbolic windows of the days of Louis XIV. are valuable as types of such work.

Nuovo Bollettino di Archeologia Cristiana. N. 1 e 2. Rome. 1895.

This publication takes the place of the old *Bollettino* of Cavaliere Rossi. The first number, two numbers in one, gives promise of great interest.

Histoire de Bordeaux, par CAMILLE JULLIAN. Bordeaux. 1895.

The municipality of Bordeaux has published a very complete history of their city, rivalling the history of Lyons, which has lately appeared. The author writes apparently in the lofty atmosphere of modern thought, undisturbed by prejudice of religion, yet respectful, in a literary form at least, to its practices and belief. His high ideal of municipal liberties will, however, win for him the best sympathies of English readers. The work is carefully written, clear, well divided, and well illustrated. The author does not seem to know the able publication, by Father Moisant, S.J., for his doctorate, of Simon Islip's *Speculum Regis Edwardi III.*, which deals largely with the English administration of Guyenne.

Cathédrales de France. Paris. 1895.

A portfolio of 157 excellent photographs of the French cathedrals, at the modest price of 40 francs, is a seductive collection. The chief feature of these churches is, *first*, that they are usually in an unfinished state; and, *secondly*, their strange amalgam of every style from the early Romanesque to the frigid classicism of the *Louis XV.* period. But both the interiors and the details are, as a whole, far above anything we can show on this side of the Channel, and the very mixtures of styles adds marvellously to their attractions.

The History of Modern Painting, by Richard Muther. In three volumes. Vols. I. and II. London. 1895.

Muther's work on Art has achieved a great success in Germany. The translation is excellent; but it cannot, for English readers, take the place of books written from an English standpoint. Neither can it be a guide to Catholic students of art, for his ideal seems purely naturalistic. In spite of his criticisms and the inferior examples which he gives, how the handiwork of the Düsseldorf school stands out as a dignified protest against the flesh and blood of irreligious art, and as a lofty and graceful ideal!

L'Appennino Modenese, Rocca S. Casciano. 1895.

An octavo volume of nearly 1200 pages about a corner of Italy of which hardly the name of one place is known beyond its frontiers, is a sign of ardent love of one's own hearthstone. Each subject—the flora, the geology, history, &c.—is treated by a different hand. The whole is indexed, and no one can now complain that the highlands of Modena have not been fully described. The modern history is all *Italianissimo* in sentiment.

Beschreibende Darstellung der älteren Bau- und Kunstdenkmäler des Königreichs Sachsen. Stadt Leipzig (I. Theil), Bearbeitet von Cornelius Gurlitt. Dresden. 1895.

This volume contains most complete accounts of several of the chief churches of Leipsic, which the Lutherans, less iconoclastic than their Calvinist brethren, have left almost uninjured. The paintings, sculptures, and glass, as well as the fabrics, remain much as they were in mediæval days, and are of great interest.

Zeitschrift für Christliche Kunst. VIII. Jahrg, Düsseldorf. 1895.

The chief feature of the recent numbers of this serial is the description of the new church of Our Lady at Düsseldorf, which, if not in all its parts perfectly satisfactory, is a noble building, and worthy to stand side by side with many of the pre-Reformation churches of Germany. It is in the middle Pointed style, and has two western towers with spires.

Die Bau- und Kunstdenkmäler von Westfalen, Kreis Hörde von A. Ludorff. Münster. 1894.

This is another object-lesson of German care and completeness in the county histories of Fatherland. In a corner of Westphalia we meet again, in churches which have fallen into Protestant hands, with the most exquisite pre-Reformation work. Take, for example, the church in Schwerte, with its mediæval reredos rising right up nearly to the vaults, tryptical in form, with thirteen compartments—not to speak of the retro-altar—rich in sculpture in high relief, crowned by a figure of Our Lady and Child, while, at either side and in front, two graceful shafts detached bear figures of angels, with candelabra in hand.

Architektonische und ornamentale Details hervorragender Bauwerke Italiens im Byzantinischen Styl, von A. Dehli. Serie I. and II. Berlin and New York.

These working drawings of Italian Byzantine details have a special interest to us, since that style has been selected for our great English Cathedral. The whole of the first series is taken from Ravenna; others are from Venice.

St. John's, Clerkenwell, with notes by JOHN UNDERHILL, and illustrations by William Monk, R.P.E. London. 1895.

In a magnificent folio of but few pages, Mr. Underhill tells the history of the rise and fall of the old Priory of the Knights of St. John, at Clerkenwell. The brave old Grand-Prior of England, Sir William Weston, lies in effigy within what now remains of the old church. The subsequent history of this building has its own interest. The British and home-made branch of the Knights of St. John, newly created, is a curious tribute to the greatness of the old. It is well worth a Catholic's time to visit this spot, one of the few survivals of old London, with its memories of B. Adrian Fortescue and of his two martyr companions, knights, all three, of St. John.

Épidaure, restauration et description. Texte par HENRI LECHAT, relevés et restaurations par ALPH DEFASSE. Paris. 1895.

Another history of old days and of ancient buildings on a

still grander scale. Two Frenchmen, one an architect, another a professor, both formerly students of the French School at Athens, reproduce by careful study the ruins of Epidaurus.

Di un preteso tesoro cristiano de' primi secoli, dal Padre H. GRISAR, S.J. Rome. 1895.

This is an Italian translation of Father Grisar's article which appeared last year in the *Zeitschrift für Katholische Theologie* of Innsbruck. It goes to show that a well-known find of early Christian goldsmith's work, accepted as such by Rossi, is a clumsy forgery of modern hands. The original discovery forms the subject of a large work by Gian Carlo Rossi. (*Commenti sopra suppelletili sacre di argento ed oro. Rome, 1890. Cf. Tavole xxv. reproducenti, &c. Rome, 1890*).

Rückwart's Sammlung von Kirchenbauten Kanzeln, &c., sowie Grabdenkmälen. Auswahl aus architektonischen Studienblätter ausgewählt von H. Ende. Berlin.

This is a mingling of old and new. But the ancient work carries off the palm. It is only fair to say that in the collection are the façades of Cologne and Strassburg Cathedrals. Sankt Marienkirche, Lubeck, a simple and lofty mediæval church preserves a splendid *Jubé* supported on eight columns, with five openings. The screen over these arches is divided into eight large panels painted with figures of Saints, while between and in front of them are statues, Our Lady and Child occupying the middlemost place. A big clock face with rays tops the big communion table reredos, in strange contrast with all around. The modern synagogues of Germany are very much to the fore. The modern Protestant churches are bold renderings of old work and might be studied with advantage by English architects as good specimens of town churches, saving their galleries, which, however, are not too obtrusive. The details of the pulpits, candelabra, and decorations are very excellent.

But Aachen, Munster, of which the exterior of the choir is given, is perhaps the most perfect work in the collection, whether we consider the proportions of the whole or the exquisite symmetry of the niches and panelling with which buttresses and outer walls are clothed and crowned.

Die Jesuitenkirche zu Dillingen, ihre Geschichte und Beschreibung, mit besonderer Berücksichtigung des Meisters ihrer Fresken Christoph Thomas Scheffler, 1700-1756, von Dr. Oscar Freiherrn Lochner v. Hüttenback. Stuttgart. 1895.

The careful history of the well-known Jesuit College of Dillingen, connected as it is with memories of St. Stanislaus, of B. Peter Canisius, and of Cardinal Otto Truchsess cannot be without interest. The church is of the severest domestic style of the beginning of the seventeenth century. Within, its pulpit, altars, vaults are rich with the rococo of a century later. The frescoes of Scheffler are graceful examples of a bad period of art.

Deneuvre et Baccarat. Par C. BERNHARDT. Nancy. 1895.

History and Antiquities of the Church and Parish of St. Lawrence, Thanet. By CHARLES COTTON. London. 1895.

History of the Town and Port of Fordwich. By Rev. C. EVELEIGH WOODRUFF, M.A. Canterbury. 1895.

Here we have three careful histories of places, which though of no great importance show how much can be learnt of any spot. The French work, exhaustive and admirably illustrated, goes back to the first days of the two villages, and tells with sympathy their sorrows under the impieties of the Revolution. St. Lawrence's, Thanet, with its very early Norman tower, is described with a fulness which is almost wearisome. But the work on Fordwich presents the most interest of the three, as it is an old corporate town and an appendage of the Cinque Ports, possessing its mediæval Costumal, printed here in full.

The Architectural Record. New York. 1895.

The three numbers of this publication of the last year are eminently suggestive. Mr. Caryl Coleman's article on Christian Altars has a large series of illustrative photogravures of altars, ancient and modern, of which the reredos of Winchester Cathedral, lately restored by Mr. Buckler, is the noblest, and a modern altar of the Catholic Cathedral of New York is the weakest and poorest in design and execution. The latter is a fair type of the hackneyed Caen stone erection, with many
[No. 20 of Fourth Series.]

pinnacles and many statues, which repeats itself again and again in our modern English Catholic churches.

Again, Mr. Rich's articles on "Architecture in Spain," in the same work, give very choice photogravures of some glorious work, comparatively little known. But perhaps the most interesting is the last number with the works of the great American architect, the late Mr. Richard Morris Hunt. The splendour, for example, of the "Breakers," the palace of Cornelius Vanderbilt, may well surprise those who do not know what excellent art subserves the wealth of American millionaires.

The Sculptures in the Lady Chapel at Ely, with descriptions.
By MONTAGUE RHODES JAMES. London. 1895.

Mr. James has made a laudable and successful effort to identify the exquisite but mutilated sculpture that surrounds the Lady Chapel of Ely. The life of the Blessed Mother of God, and a number of miracles wrought by her intercession, make up the series. The whole is illustrated by photographic reproductions.

Pagan Ireland. By W. G. WOOD-MARTIN, M.R.I.A.
London. 1895.

St. Multose Church, Kinsale. By JOHN LINDSEY DARLING.
Cork. 1895.

St. Multose seems to have been a nephew of St. David of Wales and brother of two other Celtic saints, the founder, possibly, of the monastery, and so of the town, of Kinsale. The church with its memories of the Southwells and Galweys, and with the old Catholic tombstones, was badly pulled about in the eighteenth century. Mr. Darling has given a careful and interesting account of the whole.

These two books are excellent proofs of the interest paid to the archaeology of more than one period by Irish scholars.

The first gives a very clear and exhaustive account of Pre-Christian Ireland. Both the works prove how local inspection of historic sites repays the traveller.

The Royal Society of Antiquaries of Ireland. Forty-sixth yearly session. Meeting for the Province of Connaught at

Galway, July 8, 1895. Illustrated programme of excursions. Dublin. 1895.

A most interesting programme it certainly is, including a sail from Belfast to Galway taking in the many islands on the way. It shows how much is to be seen besides, its beautiful wild scenery, in the West of Ireland.

Bibliographica. Parts vi. and viii. London.

This number is specially interesting to Catholics, because in his second article on "Provincial Presses" Mr. Allnutt, of the Bodleian, treats of the secret printing presses employed by the Jesuit Fathers during the persecutions of Elizabeth, as a great weapon of defence. At Green Street House, East Ham—now known as Boleyn Castle and used as a Catholic Industrial School—Fr. Parsons set up his first press. After three of his works had been brought out, he was forced to transplant the press to Stonor Park, where B. Edmund Campion printed his famous *Decem Rationes*. An interesting autograph of Fr. Parsons, written in the copy presented by Lord Bute to Stonyhurst, appears in this article, and tells the story of the short-lived undertaking. For, very soon after, the whole body of printers were seized by the Government officials.

In P. viii. Mr. Plomer treats of John Rastall, the printer, and connection of Blessed Thomas More. One at least of his works was the reverse of edifying, and when in 1530 he published his *New Booke on Purgatory*, he was an author as well as a printer. He was now met by a Protestant writer, one John Frith, and abandoned his religion and became a Protestant.

A Guide to the Paintings of Venice. By KARL KAROLY. London. 1895.

This excellently illustrated and portable guide forms at once a careful handbook and a beautiful souvenir of the art treasures of Venice.

History of Bolsover, &c. By F. ANDREWS DOWNMAN. Published by subscription.

Mr. Downman has given us a painstaking, but hardly an interesting account of the old Derbyshire stronghold. The

author's assertion that the faith and services of the Catholic Church "have remained the same in all essential points" in the old church of Bolsover, is in harmony with his statement that the "Roman Nonconformists" have a "chapel" (*sic*) at Spink Hill.

The Archæologia Oxoniensis, P. vi. of 1895, gives a paper on the surbase of the shrine of St. Frideswide, rebuilt in 1890 in Christ Church, Oxford. The exquisitely graceful and naturalistic foliage with which it is adorned, apart from its sacred memories, gives it great value.

Der heilige Bernward von Hildesheim. Von STEPHEN BEISSEL. S.J. Hildesheim. 1895.

Father Beissel has put the art world under a fresh obligation by his exhaustive and admirably illustrated monograph of St. Bernward of Hildesheim. That city largely owes its treasures to the artistic Bishop; and, though the Cathedral is shorn of much of its external beauty, its bronze gates, its candelabrum, its sculptured column, and illuminated books are standing memorials of the genius of the saintly pastor.

Fra Giovanni Angelico da Fiesole. Sein leben und seine werke von Stephen Beissel, S.J. Freiburg im Breisgau. 1895.

Fr. Beissel has given us a careful and original life of the great Dominican painter, Fra Angelico. The illustrations are not comparable to those of many of the splendid art work of the day, but they are well chosen and illustrate very fairly the general characteristics of the saintly painter.

Monumenti di Benevento. Da Almerico Meomartini. Benevento. 1895.

The old Papal city of Benevento, with its arch of Trajan, its Roman bridges, its early churches, its Cathedral with its bronze gates and mediæval *ambones*, has at last obtained a learned author to describe with the detail of an architect and the knowledge of an archæologist its many treasures.

Sir Frederic Leighton. By F. G. STEPHENS. London. 1895.

This work, though published before the death of the former President of the Royal Academy, is an excellent memorial of

his refined and graceful genius. The letterpress follows him through his life and gives additional chapters on his sculpture, book illustrations, on his house, and his critics. If his art greatly developed after his first and great success, the "Procession of Cimabue's Picture," he perhaps never rose higher as a painter and composer.

Dessins inédits de Viollet-le-Duc. Paris. 1895

Somewhat disappointing is this collection of a great architect's designs.

The altars, possibly for lack of funds, jejune and too much like so many of our modern English altars, suggestive of domestic furniture rather than of a religious monument, have little in common with the splendid works of Germany or Spain.

Lucas Cranach. Berlin. 1895.

This is a splendid work of colossal size. The reformer painter, with his great engravings of Luther and Melancthon, no flattering portraits, and of Cardinal Albert of Brandenburg, drawn the same year, 1520, appeals but little to a Catholic eye.

The Madonna and Child. Six photo-mezzo engravings of pictures belonging to the Italian school in the National Gallery, By EDWARD GILBERT. London. 1895.

This selection of Madonnas by various masters, varying from Bellini to Sassoferrato, perhaps contains the most beautiful of the representations of Our Lady by Italian masters in our National collection in Trafalgar Square. The photo-mezzo is a very exquisite method of reproduction. The appreciations of Mr. Gilbert are just, though he looks on the paintings as Renaissance types of human love in the Incarnation!

Etching, Drypoint, Mezzotint, the whole art of the Painter-Etcher. By HUGH PATON. London. 1895.

To one who is not an expert this work seems to do all a written work can do to initiate an embryo etcher into his delicate work. There is a careful description of methods, tools, &c.

Old Chester. By H. CRICKMORE

A gossipy book, with uncertain etchings, artistic possibly, but vague and hardly satisfactory. The graver's art can scarcely cope with the camera in accuracy when dealing with architectural detail.

Modern English Art. Reproduction of some of the pictures in the loan collection at the Guildhall, 1895. With descriptions. By A. G. TEMPLE. London. 1895.

A splendid reproduction of a very representative collection of some of our most eminent painters.

The Life of Joseph Wolf, Animal Painter. By A. H. PALMER. London. 1895.

The well known German animal painter has found a loving hand to write his simple story; and his wonderful works in drawings and paintings of the brute creation are well reproduced to illustrate this work.

Silber und Goldschatz der Hohenzollern im königlichen Schlosse zu Berlin. Von PAUL SEIDEL. Berlin.

The plate of the Hohenzollerns is naturally not older than the dynasty. The volume is magnificent and most of the plates of good design, for the period to which it belongs; but only the goblets from Nürnberg at the close of the volume have any claim to elegance in form.

Die Baudenkmäler in Frankfurt am Main. Erste Lieferung. Frankfurt. 1895.

This interesting and admirably executed book on the ecclesiastical buildings of Frankfort has not the same magnificent subject which other cities of Germany would offer. The carved tryptic over one of the altars in the Dom is very noteworthy. All the figures are in high relief and of a good period.

Principles of Art as Illustrated in the Ruskin Museum. Compiled by WILLIAM WHITE. London. 1895.

This is the work of one of Mr. Ruskin's faithful followers and is largely composed of quotations, from the master's works published, or unpublished, and giving, therefore, his motive in the various sketches and pictures placed by him in the collection.

F. GOLDIE, S.J.

ART IV.—THE MEDIÆVAL SERVICE BOOKS OF AQUITAINE.

III.—LIMOGES.

IN spite of the number and greatness of the monastic houses which formerly flourished at Limoges and in the Limousin, the paucity of manuscripts in the municipal library is remarkable, and can only be explained by the dispersion before the Revolution of the precious documents preserved in the abbeys, and by the carelessness of the agents charged with the task of collecting the spoils of the smaller conventual libraries at that period.

The library of the great abbey of St. Martial ranked first in importance in the diocese. The oldest surviving catalogue of its contents dates from the end of the twelfth century, and contains 138 entries. When the abbey was secularised in 1535, the newly-installed canons had small regard for the literary treasures left by their Benedictine predecessors. In 1669 they entered into negotiations with Baluze for the sale of their manuscripts to Colbert. In 1730, two hundred and forty were purchased for the Bibliothèque du Roi, at a cost of 5000 livres. Though few in number, these MSS. form one of the most valuable collections ever acquired by the State. They nearly all belong to a period comprised between the ninth and thirteenth centuries. The various interesting discoveries already made in them is far from exhausting the mine—"malgré les travaux de plusieurs generations de savants . . . à chaque instant il faut recouvrir aux manuscrits de St. Martial."*

It is not my intention to deal with these MSS., which are easily accessible to students in their present resting-place in Paris, but to describe briefly the few liturgical service books which have found a home in their native diocese, and more particularly a valuable Troper which, though not of Limoges use, is now preserved in the library of that city, and hitherto seems to be unknown to English students of liturgy.

* Léopold Delisle, "Le Cabinet des MSS.," 1868, vol. i. pp. 387-395.

Among the Archives Departamentales at Limoges are two liturgical manuscripts :

1. *Rituale* with kalendar ; from the priory of Auriel, thirteenth century, parchment, 56 fo., in ruinous condition.

2. *Missale* of Limoges, fifteenth century, vellum, imperfect.

In the Bibliothèque de la Ville (MS. 2) : "*Antiphonaire*," more properly, a *Gradual—Troper*, with *Proses*, &c., all in musical notation. Date, second half of xiii. cent. ; parchment, illuminated, original wooden binding, covered with green silk figured in yellow design, two copper clasps, gilt edges on which appear eleven coats of arms. Clean and in good preservation, but first four folios missing.

This MS. was presented to the chapter of St. Junien in 1387, by Pascal Huguenot, who was abbot of St. Peter de Cultura, at Le Mans, from 1386 to 1399.*

He was by birth a Limousin, and according to the inscription on the first leaf of the binding—

dedit hunc librum in puram eleemosinam et in remissionem peccatorum suorum et parentum atque benefactorum ejusdem ecclesie collegiate Sancti Juniani . . . anno domini millesimo cccmo octogesimo septima die mensis Maii, et misit eum per Petrum de Magnaco dicte ecclesie, septima die mensis octobris anno prefato.

In this MS. there is nothing peculiar to the use of Limoges, and no certain evidence of any particular locality to which it can be ascribed. It may have been compiled for a monastery of Benedictine nuns, a group of whom appear kneeling before the Madonna in the initial letter of the feast of the Assumption. The titular "*St. Mary*" occurs in the "*Gloria laus et honor*" of Palm Sunday in the verse—

Plebs quoque Sancte Marie veniamus ad atria sancta.

According to M. Louis Guibert, who has made a particular study of this MS., certain indications lead him to the supposition that it was written for the Abbey of the Holy Cross at Poitiers.†

At the foot of the first fo. there is a note in red ink :

* "*Gall. Christiana*," vol. xiv. p. 478.

† "*Bulletin de la Soc. Arch. et Hist. du Limousin*," tom. xxxv. (1888).

"Madame doit une pinte de vin pour Gloriasse et pour Sanctus et pour Agnus."

There are numerous initial letters in gold and colours containing various scenes. One of these miniatures represents a priest at the altar in the act of consecrating, with a clerk standing behind him waving the "flabellum."

This MS. contains over one hundred sequences, of which forty are in honour of the Blessed Virgin. Many of them appear in Kehrein's "*Lateinische Sequenzen*." The exuberant number of tropes merits attention.

On Christmas Day.—At the *Missa in aurora*, the Kyrie is the "Pater cuncta qui gubernas eleyson," with some verbal differences from the same Kyrie of the Hereford Missale of 1502. In *maiorem missam* is the Kyrie—"Rex virginum amator deus marie decus eleyson," the same as in the York and Hereford books.

Then follows the farsed "*Gloria in excelsis*" of Sarum.

S. Stephani.—The Kyrie—"Deus sempiterna vita vivens vite eleison" is the same as given in the Tropers of Worcester, St. Albans, and Dublin.* The Epistle.—Attendez tuit a cest sermon

Et clerc et lai tuit en viron
Conter vos veils la passion

De Seint Estiene le Baron. &c. (134 lines in all, in the vulgar tongue.)

Martiris Thome.—Sequentia—"Dic Anglia cum matre, dic, ecclesia Alleluia." This prose has been printed by Dreves (*Analecta Hymnica Medii Aevi* x. 316), who took it from the Missale Fontrebaldense of 1534.

In *die epiphanie*.—"Kyrie eleison fons bonitatis pater ingenite a quo bona cuncta procedunt eleyson." Common to Sarum, York, and Hereford.

Epistola.—Ce que ysaies nos escrit
de l'avenement ihesu crist
bien nos doit estre hui
en remembrance. &c. (94 lines).

In the four miniatures adorning the "*Exultet*" of Holy Saturday, the deacon is depicted in a blue dalmatic. There are four lessons, and vespers end with "*Deo dicamus gratias, alleluia, alleluia.*"

Then come the *Responsum de resurrectione*—"Christus resurgens," and the antiphon—

* "The Winchester Troper," edited by W. H. Frere, M.A., for the Henry Bradshaw Society, 1894, p. 125.

Ante primam in claustrum.—Vultum tristem iam mutate
 Iesum vivum nunciate
 Iesus ille nazarenus
 Vere fuit verus deus
 Licet nolit hoc iudeus.

The prose for the mass of the dead is "De profundis exclamantes audi Christe nostras voces in celestia curia."

Then follows a collection of the greater tropes, some of which I have not found elsewhere, so give them in full.

Of the farsed kyries:

1. "Cunctipotens genitor deus omni creator."
2. "Orbis factor rex eterne" are to be found in the books of Sarum, York, Hereford, &c.
3. "Rex genitor ingenite vera essentia" is in Sarum and Hereford.
4. "Clemens rector eterne pater immense" is in the Winchester Troper, p. 50.
5. "Rex pie da nobis hodie venie munus et gratie" is printed, with considerable verbal differences, in the "Histoire de la Poesie Liturgique au moyen age." Leon Gautier, 1886, t. i., p. 149, from the St. Leonard MS., 1086, in the Bib. Nat., Paris.

6. Kyrie eleison.—Vnice xpite qui es via lux veritas et pax eleison.
 „ „ Trinus et unus est dominus rex eternus una cum patre manens eleison.

„ —et agnus est tolendus per omnia eleison.

Xpiste eleison.—O agie o theos kirrie et une ihesu bone eleison.

„ „ Tu lumen tu supernus et unus spiritus tu succurre eleison

„ celi terre omnia amitte cum sanctis unge nos cum ipsis eleison.

Kyrie eleison.—Qui de supernis nos tuere oramus ad dominum.
 ihesum conditorem et verum deum eleison.

„ „ Alme sanctorum precibus nos manere cum illis semper eleison.

Tibi laus et honor et sine fine permanens in eternum quicum omnia gaudent per infinita secula seculorum eleison.

This is indexed by Gautier as coming from the St. Martial MS. 887, in the Bib. Nationale.

7. Kyrie ex abrahe ab arce suprema mittens angelum tuum eleison.
 Ad preparandum vias tuas et ad plebem perfectam eleison.
 Qui ad patrem mittens Gabriel promere seriem eleison.
 Xpe qui sanctificans iohannem clausum in matre eleison.
 „ qui matrem tuam mittens ad matrem iohannis eleison.
 „ quem iohannes senserat atque gavisus eleison.
 Qui baptisatus a servo tuo iohanne eleison.
 Qui in columbe specie apparens iohanni eleison.

Qui septem celis reserans vox patris audita
 fac nos te semper colere trine et une.
 quem iohannes ostendat indice—eleison.

Although there is no rubric, this trope was evidently intended for use on the feast of St. John Baptist.

8. *Kath'rine virginis et mar.*

Kyrie lux claritatis sophie divine fons et origo sine fine eleyson.
 „ lux Catherine thesaurum divine et tulisti sapientie eleyson.
 „ qui Catherine dedisti hodie tante gloriam victorie eleyson.

Xpiste unice patri proles celice qui es eidem patris
 deo unius usie indifferentis essentie—eleyson.
 „ unice infirmorum medice curans tuorum devotorum
 mala mirifice tue commemoram amice—eleison.
 „ unice amplexator amice quies tuarum amicarum
 predulcis amator et prelargus remunerator—eleison.

Kyrie spiritus alme genitori genitoque permanens
 utrique manens ab utroque pariter—eleison.
 „ splendor divine qui beate Katherine cor illuminasti
 sacro linguam verbo dictasti—eleison.
 „ virtutum dator et earum conservator
 fer opem in fine comine [*sic*] moribus Catherine—eleison.

Laus Angelorum.

1. Gloria in excelsis Deo :—Cuius roborat in omni gloria mundo
 et in terra pax—pax perhempnis (*sic*)
 hominibus bonae voluntatis—qui deum diligunt in veritate.
 Laudamus te—Te decet laus :
 Benedicimus te—de die in diem :
 Adoramus te—cum prece voto himnis adsumus ecce tibi :
 Glorificamus te—quin sanctis gloriosus es :
 Gratias agimus tibi—de benedictiis tuis—(P beneficiis)
 propter magnam gloriam tuam—ammirabilem gloriam
 Domini Deus—Rex super omnes vivus
 Rex celestis—Rex sine fine manens
 Deus Pater omnipotens—impetrans celo et terre et regens Maria
 Domine fili unigenite—Spes nostra
 Jesu christe—uenturum quem longe precinere prophete
 Domine Deus, Agnus Dei—tu victimam et hostiam factus es crucis ara.
 Filius Patris—a Patre genitus ante secula :
 Qui tollis peccata mundi—quod perhibuit Johannes
 Miserere nobis—ne dampnemur cum impiis in adventu iudicis
 Qui tollis peccata mundi—qui nostram antiquam leuigasti sarcinam
 Suscipe deprecationem nostram—preces intende servorum ad te
 devote clamantium
 Qui sedes—in superne maiestatis arce
 ad dexteram Patris—Tu qui ad dexteram Patris almam sedens cum
 regnans coeternus per omnia
 miserere nobis—quia venit tempus miserendi.

Quoniam tu solus sanctus—sancte sanctorum Dei
 Tu solus Dominus—Dominus dominantium
 Tu solus Altissimus—supra celigenas etheris omnes
 Jesu Christi—qui manes in eternum
 Cum Sancto Spiritu, in gloria Dei Patris.—Amen.

Two notations for the following farsed "Gloria" are given ;
 and also two for the "Gloria" without additions.

2. Gloria in excelsis Deo—Deus Pater mundi factor.
 Domine fili unigenite ihesu xpe—Sancte spiritus.

There are six notations for the Sanctus of the Preface ; and
 six for Agnus Dei—three of which have the farse—qui sedes
 ad dexteram patris.

Then follows an Agnus Dei without notation but farsed :

1. Agnus Dei qui tollis peccata mundi, uulnere quorum lenimur omnes
 demonis arte, miserere nobis.
2. Agnus—mundi, inuiolate uirginis alme nate paterque—mis. nobis.
3. Agnus—mundi sanguinis unda pectora munda perpetuamque dona
 nobis pacem.

Then follow various antiphons to be sung at processions,
 and the

Epistola sancti iohannis baptiste.

Qui de dieu vient oïr parler
 taise se peut de lescoter
 je li dirai un boen sermon
 de Seint iohan le boen baron.

Lectio ysaie prophete

Entendez tuit grant et petit
 ce que seint ysaies dit
 par la grace de dieu le pere
 qui nos fist toz oïsser de mere,

&c. (56 lines).

Epistola de Nativitate domini nostri ihesu xpisti.

Boene genz por qui sauvement
 diex de char vestir se deigna
 et en bercel iut homblement
 qui tot le mont en sa men a
 rendons li graces doucement
 qui tant bien en sa vie oura
 et por nostre rachatement
 dus que a la mort s'umilia.

Lectio epistole beati pauli apostoli ad tytum.

Sains Pous envoie cest ditie
 a un soen deciple Tytum,

&c. (60 lines).

Epistola de assumptione sancte marie virginis.

Boen crestien un seul petit
oiez ce que salemons dist
de la Seinte virge honoree
qui de dieu est mere apelee

Lectio libri sapientie.

Sapience est apelée
la leçon qui ci est chantée
en l'onour de sainte marie
qui de ciels a la seignourie.

&c. (94 lines).

Feria secunda post pascha.—The farsed Kyrie of St. Stephen's Day is repeated with a different notation for this feast.

Tropes of Benedicamus.

1. Benedicamus domino—qui de virgine natus utero venit ut nos redimeret a delicto
Deo—cui proprietas humana laude prole fecunda cui manet in eternum—gracias.
2. Benedicamus—corde domino laudes sonemus et cum cantico regi regum virginis filio qui natus est nostra redemptio
Deo—omnes agamus gracias cuius ad nos descendit deitas scanderet nostra fragilitas paradisi ad sedes lucidas.
3. O maria mater virgo que portasti alpha et omega voce clara cum iubilo benedicamus domino.
O maria mater xpi que portasti adonay quem preduxit ysayas deo dicamus gratias.
4. Benedicamus—maria virgo nobilis pulchra ut luna splendidissima sicut sol ora pro nobis—Domino.
Te deprecamur regina mundi domina ne pereamus in ista vita gravia (*sic*) sed Deo agamus gracias.
5. Eya pueri clangentes iubilo tinnulo magno qui parvos gloria coronat in celo benedicamus Domino.
De te juvenus resultet in laude consona item proclamat jugiter cum voce modula et respondeat Des gracias.
6. Benedicamus Domino ascenso in celo ihesu cristo alleluia
Des gracias iubilemus omnes in hac aula alleluia.
7. Benedicamus Domino spiritui paraclito alpha et omega deo nostro alleluia.
Deo gracias iubile . . . [*wanting*]
8. Benedicamus Domino—xpristo marie unigenito que hodie assumpta est in celo.
Deo dicamus gracias qui matrem suam in ethereas introduxit ad preclaras celi aulas die hodierna.
9. Benedicamus—flori orto ex stirpe iesse. qua processit virga virgo—domino.
Deo dicamus altitudo vociferationis iubilo regnanti desuper nos.

10. Benedicamus—benigno voto gracias qui cuncto residet mundo celo
arvo atque ponto domino sydereo.

Deo dicamus concio nostra devota ac mente pura dulciflua melodia
gracias multimodas.

Near the end of the volume appear tropes of "Sanctus"
and "Agnus Dei" in French.

Sanctus—beaus peres touz puissanz rois emperieres et dux
qui touz cens ies regnauz et si seras et fus
adorez soiez tu et ei et lasus.

Sanctus—Pere et fiz saint espirs trois persones sans plaz
yes en une sustance et autre Dex n'est nus
Trinitez t'aorons en unité par us,

&c. (24 lines).

Agnus Dei—cist aigneaus est li sires qui onques ne menti
que Dex essay de fame a nestre consenti
que elle ne fust maumise ne douleur ne senti
qui tollis peccata mundi—c'est cil que le pechié effaçà et tolli
que Adam fist de la pome que sa fame cuilli
et a celle enfreinture tout li mont acuilli
miserere nobis—agneaus qui de celi pechié nous forz meis.

&c. (27 lines).

The French tropes in this MS. are in the Langue d'Oil.

The epistles were sung by one or more clerks in copes, who accompanied the sub-deacon, and paraphrased the epistle verse by verse in the vulgar tongue. Eudes de Sully, bishop of Paris (1197–1208), in his statutes abolishing the feast of Fools and establishing the solemn observance of the feast of the Circumcision, according to the instructions of the Legate—Cardinal Peter—ordains "quod Epistola cum farsia dicetur a duobus in cappis sericeis et postmodum a subdiacono."*

The Ordinary of Soissons, cited by Dom Martene, has this rubric: "Epistolam debent cantare tres subdiaconi induti solemnibus indumentis: Entendez tuit a cest sermon." The texts of the two epistles (*cum farsura*) for the feasts of St. Stephen and the Epiphany have long been known. They also occur in a MS. from Fleury, now No. 97 in the library at Orleans, but the text of this MS. differs in some respects from the Limoges tropes.

The references to English service books have been given on account of these being the most accessible to English readers.

* "Gallia Christiana," vol. vii. p. 79; "Migne Pat.," t. cxii. p. 70.

Of course the tropes found therein are not peculiar to this country.

MS. 4 is a Breviary from the Abbey of St. Martial: end of fourteenth century, parchment, 637 folios. Initials in gold and colour. Wooden binding covered with leather.

There are numerous notes in the text, underlined in red, respecting the ringing of the bells, the ornaments of the altar, and the number of lights; and during the octave of Easter divers ceremonial details. The calendar is ornate and full of astrological and traditional lore. It begins with the verses "*Pocula janarius amat*," &c., and the enumeration of the *dies nefasti*. On February 7, Jonas was in the whale's belly; on the 17th Satan departed from our Lord; on the 18th Adam sinned. March 18, Abram offered up the ram in sacrifice. April 17, the angel strove with Jacob. June 17, Job was afflicted. From July 14 to September 5, no one should be bled. July 18, Daniel was cast into the den of lions. October 18, Pharaoh's army was drowned in the Red Sea.

*Festum clementis hyemps caput est orientis:
Sedit hyemps retro cathedrato symone petro.
Ver fugat Urbanus estatem Simphorianus.
Autumpni mores brumales dant tibi rores.*

MS. 5.—A fragment of the Missale of Limoges. Fifteenth century: parchment, 80 fo.

No. 1145.—A copy of the first printed Missale, dated 1483. Fo. parchment. Illuminated capitals. Before the Canon are two full-page illuminations. 1. "The Crucifixion, with SS. Mary and John," inscription above:

*Spinis affigor. affligor. victima libor.
Felle cibor. clavis figor. penis crucifigor.*

Round a medallion containing a shield—Azure a cross florée or, is written: ✠ *Filius oblatu fit stratu funere tristi.*

2. The Almighty seated on a throne within a lozenge, holding an orb and with hand raised in blessing. In the angles outside the lozenge are the emblems of the Evangelists.

Above is the inscription:

*Filii pendentis cum flentibus inspice letum,
Matris clementis cum flentibus incipe fletum.*

Round a medallion similar to the one described, is written,

✠ *Filius illatu fit gratu munere cristi.*

After the calendar and the heading "Dnica prima adventus," comes the title :

Ad usum lemovicensis ecclesie. Mis-
sale parisius nitidissime impressum.
manu et opera peritissimi viri magi-
stri iohannis de prato. Venetica forma
post intentam et veram correctionem
impletum. Anno dai millesimo qua-
dringentesimo octuagesimo tercio. In
apsütü sedetē dnō sexto papa quarto.
Regnante vero christianissimo prin-
cipe dnō Karolo octavo. francorum re-
ge. Et in episcopali sede lemovicensi
presulante domino iohanne bartonis.
Ad laudem omnipotentis dei eiusqz i-
temerate virginis gloriose. Et beati
prothomartiris stephani eiusdem ec-
clesie patroni dignissimi feliciter In-
cipit.

"Gloria in excelsis" is not said in the church of Limoges on Sundays and feasts of simple or double rite during Advent.

Lauds of Christmas are sung before the post-communion of the midnight mass. After matins of the Epiphany is the gospel from St. Luke, iii. (Factum est—jordan). Feriæ iv. and vi. of Advent and after Epiphany have proper epistles and gospels. There are proper proses for the Sundays of Advent, three for Christmas Day, and for Epiphany and its octave. From Septuagesima to Quinquagesima—Feriæ iv., v., vi. and the Saturdays have proper epistles and gospels.

The ceremonies for Ash Wednesday, and the exclusion of the penitents, are recorded in Martene (De Antiq. Rit. iv. 17, p. 54).

Dnica in ramis palmarum.—Immediately after prime, "infra janua tunc succinte," by the hebdomodarius of the past week, is said the mass of Palm Sunday with the gospel, "Cum appropinquasset Jesus."

This is followed by the *Benedictio florum*—the bishop (vel ebd.) in a red cope, standing at the right hand corner of the altar, after "Dominus vobiscum," saying three collects—"Deus cujus filius pro salute," "Deus qui filium tuum," and "Deus qui dispersa congregas," ending in the preface, "Te domine

inter cetera mirabilium tuorum precepta laudare et benedicere. Qui Lameth semen justum dedisti noe," &c. The succentor begins the antiphon "Pueri," and after the prayer "Omnipotens—Christum die azimorum super pullum," &c., the bishop puts on his chasuble and begins the high mass.

Feria quinta in cena.—The communion being said—"reponitur corpus Christi in quodam armario." Vespers are said before the post-communion. "Ite missa est" is sung if the bishop celebrate—but if another, "Benedicamus Dno."

Feria sexta in pasceve.—About the ninth hour a subdeacon (in albis), not a canon, begins the lesson—Osee. vi. After the Passion the celebrant in a red cope begins the prayers,* which being ended, the covered cross is held by two canons before the altar of the Holy Trinity, and is continually incensed by two vicars in albs during the Adoration. It is not unveiled until after the R. "Vinea mea electa." On being replaced the antiphon "Super omnia ligna" is sung

Two canons in red copes bring the Host to the altar, singing—submissa voce—as yesterday the antiphon "Hoc corpus." "Libera nos" is said "sub silentio." Vespers are said by both choirs standing about the altar; the prayer, "Refecti vitalibus alimentis—qui vivis, &c.," followed by Psalm li., being said silently.

Sabbato sancto pasche.—1. Benedictio cerei. The incense is blessed during the "Exultet." 2. The dean (in albis) standing, then begins—"In principio," &c. There are four lessons, three tracts, and three collects.

3. Then is said the sevenfold Litany by five canons and two choirs, the "cantor" in the midst beginning "Christe audi nos," which is repeated by each in turn. At its conclusion two of the canons retire, and the "letaniam quinquariam" is said in like order by those remaining, who, as soon as St. John is invoked, proceed to the blessing of the font in the chapel of St. John, preceded by the cross and paschal candle and boys carrying tapers. The Saints invoked in the first litany are SS. Mary, John Baptist, Peter, Paul, Andrew, Stephen (twice), Silvester, and Felicitas: and in the second SS. Mary, James, John, Thomas, Philip, Bartholomew, Clement, Cornelius, Cyprian, Hilary, Ambrose, Jerome, Perpetua, Agnes, Anastasia, and All Saints. The priest who blesses the font wears white vestments and a white silk cope. At the end of the preface he forms a cross on the water with drops from the paschal candle. The chrism is not to be mingled with the water until "post prandium" unless an infant be present to be baptized. After the benediction of the font all the bells, great and small, are rung; and two canons begin in the baptistery the threefold litany, which is sung while returning to the choir. SS. Mary, Gabriel, Michael, Raphael, Matthew,

* At Limoges at the "Flectamus genua," said by the deacon, the priest says silently, "Flecto genua mea ad Patrem Domini mei Jesu Christi, ex quo omnis paternitas, &c." ("Explication des Cérémonies de l'Eglise," par Dom Claude de Vert. Paris. MDCCXX. Third edition, vol. ii. p. 226).

Thaddeus, Matthias, Luke, Laurence, Vincent, Maurice, Martin, Benedict, Lucy, Anastasia, James, Simon, Mark, Sixtus, Denis, Sebastian, Gregory, Agatha, Agnes, and Cecily are invoked in this order. It is curious that St. Martial is omitted in these litanies.

In choir a vicar in white cope, "tenens chorum," begins "the introit of the mass," saying three times, "Accendite," then Kyrie eleison.

Though there is no introit, the instruction to "light up" is here called in this missal-Officium.

4. After the communion and the washing of the celebrant's hands, the succentor—in albis—(the boys and other ministers, standing before the altar and facing the choir), begins with a loud voice the following antiphon:

"Jesum quem queris mulier non est hic sed surrexit," which his assistants take up and sing "sine neuma." All in choir respond together with a threefold "Alleluia." Then the succentor continues—"Recordare qualiter locutus sit nobis," and the chorus—"Dum adhuc in Galilea esset. Alleluia." Succentor—"Laudate Dominum omnes gentes," &c. Chorus—"Quoniam confirmata est," &c. Succentor—"Gloria patri," &c. Chorus—"Sicut erat," &c. Succentor—"Recordare." Those at the altar and those in choir repeating the whole as before.

Then the celebrant begins the antiphon, "Vespere," &c.

The above is a relic of the liturgical dramas so intimately connected with the ceremonies of the divine office of which they were the development or complement. It is interesting to find this Easter interlude played at so late a date. More complete dramas were of frequent use in earlier times—but details of these mysteries and of the gradual development of the tropes into the plays of the modern stage are subjects too extensive to be fully treated of here.

In nomine sancte et individue trinitatis incipit ordo misse.

1. The prayers on putting on the vestments.

2. The priest, "volens accedere ad altare," says, Confitemini Domino quoniam bonus. R. Quoniam in seculum misericordia ejus.

Item—Ego reus et indignus sacerdos confiteor deo et beate marie et omnibus sanctis et vobis fratres quia ego peccator peccavi nimis . per superbiam . cogitatione . defectatione . locutione . pollutione mentis et corporis . visu . verbo . auditu . loquendo . et participando cum excommunicatis . in ordine meo . et de cunctis viciis meis malis . mea culpa . Ideo precor gloriosam virginem mariam et omnes sanctos et sanctas dei . et vos fratres . ut oretis pro me ad dominum iesum christum ut ipse per suam omnipotentem misericordiam misereatur mei.

Misereatur vestri omnipotens deus et dimittat vobis omnia peccata

vestra liberet vos ab omni malo . salvet et confirmet in omni opere bono et perducatur vos iesus christus ad vitam eternam. Amen.

Item—Indulgentiam, &c. R. Amen. Et gratia sancti spiritus emundet vos a delictis omnibus. R. Amen. Adiutorium, &c. R. Qui fecit, &c. Sit nomen, &c. R. Et ab alienis, &c. Domine exaudi, &c. R. Et clamor, &c. Dominus vobiscum. R. Et cum, &c.

Oratio. Deus qui de indignis, &c.

Oratio. Aufer a nobis, &c.

He then raises himself and goes to the altar and signs himself, "cum cruce adoranda," saying, "Adoramus te christe et benedicimus tibi quia per sanctam crucem tuam redemisti mundum."

The mingling of the wine and water takes place before the gospel, with the prayer, "De latere christi," &c.

Benediction of the deacon—Corrobores dominus sensum tuum et labia tua ut recte pronuncies nobis eloquia sancta sua. In nomine, &c.

The deacon replies—Conforta me rex sanctorum summum tenens principatum . et da sermonem rectum et bene sonantem in os meum . ut tibi placeam in regione viventium.

If the priest celebrate without a deacon before reading the gospel, he says, "Domine labia mea aperies et os meum annuntiabit laudem tuam." The priest takes the chalice, saying, "Quid retribuam," &c. "In nomine," &c. He then takes it with both hands and raises it up slightly, saying, "Hanc igitur," &c.; and making the sign of the cross with it, places it on the corporal. He then reverently takes the paten with the Host and places the latter at the foot of the chalice, a little towards the left. He then signs himself with the paten, and places it (*inversam*) on the right side partly under the pall. Forthwith he covers the chalice with the corporal, making the sign of the cross over it with his right hand, saying, "Veni sanctificator," &c. "In nomine," &c. After blessing the incense he takes the thurible, and lifting up his eyes to heaven, says, "Dirigatur," &c.

Then if any be present wishing to offer he turns to them, and receiving their oblations, says, "Centuplum accipiat et vitam eternam possideatis." He then washes his hands or fingers, saying, "Lavabo," &c., and wiping them with a clean napkin, approaches the middle of the altar, where bowing down, he says humbly, "In spiritu humilitatis—qui vivis."

Then rising he kisses the altar, and making the sign of the cross over the chalice, says, "In nomine sancte trinitatis et individue unitatis descendat hic angelus bene dictionis et consecrationis et pacis super hoc munus. Amen." Then he turns to the people, saying, "Orate fratres pro me ut meum pariter et vestrum sacrificium acceptum sit Deo."

R. populi.—Sit dominus in corde tuo et in ore tuo et suscipiat sibi sacrificium placabile de ore tuo et de manibus tuis pro nostra omniumque salute.

He then returns "ad sinistram partem altaris"—saying, "Domine exaudi orationem meam et clamor meus ad te veniat": "Dominus vobiscum" B. "Et cum spiritu tuo"—"Et dicat secretas suas ordine quo dixit supra orationes," and when he comes to the end of the last he returns to the middle of the altar and raising his hands before him sings the preface. "Per omnia secula seculorum"—et sequitur in canone.

The preface of Lent is said daily to Maundy Thursday; of Easter, to Ascension on Sundays and feasts of nine lessons, except the Invention of the Cross; of Trinity on that feast and "in sponsalibus." There is a proper preface for the feast of the Assumption. "Et te in veneratione sacrarum virginum exultantibus animis laudare benedicere et predicare. inter quas intemerata dei genetrix virgo semper maria cuius assumptionis diem celebramus gloriosa effulsit. que et unigenitum, &c." The following preface is to be said on all feasts (and during their octaves) of Blessed Mary save that of the Purification (and its octave) when "Quia per incarnati" is to take its place. It may be said also on the feast of the Assumption—(qui voluerit). "Et te in veneratione beate marie semper virginis exultantibus animis laudare, benedicere et predicare. Que et, &c." The preface of the Cross is said on the feasts and commemorations thereof: and that of Apostles on the feasts of Evangelists also, and during the octaves of SS. Peter and Paul, and of St. Andrew. That of the Ascension during its octave only.

Canon Missae.—In the Commemoratio pro vivis—"atque omnium fidelium christianorum." Before "Communicantes"—*parum flectat genua.* Before "Unde et memores"—*Deinde extendat brachia quasi faciens dese crucem, dicens.* After "omnis honor et gloria"—*Tunc*

ostendat cum manu dextera hostiam populo. Qua posita ante pedem calicis cooperiat calicem de corporali: et expansis manibus dicat.—"Per omnia," &c.

Paternoster—*malo. Accipiat patenam inter digitum indicem et medium et elevans dicat. Amen.*

In "Libera"—*langat de patena pedem calicis dicendo*—*Petro—medium. Paulo—super calicem, et Andrea, ad os suum, cum omnibus sanctis ad oculos et se signat de ipsa dicens*—*Da propicius.*

In mass for the dead, the second "Agnus Dei" ends with "dona eis indulgentiam." After the "Agnus Dei" is "Hec sacrosancta commixtio—per christum."

Postea osculato corpore christi det osculum ad pacem—"Pax tibi frater et ecclesie sancte dei."

"Domine sancte pater omnipotens eterne deus da michi," &c.

Oratio sancti augustini ad filium—"Domine iesu christe file dei vivi," &c.

"Corpus domini nostri iesu christi custodiat me et perducatur me ad vitam eternam. Amen."

"Corpus et sanguis, &c., (*ut supra*). "Quod ore," &c.

"Agimus tibi gracias omnipotens deus universis beneficiis tuis, &c."

"Nunc dimittis, &c."

After the Communion and post-communion the benediction is given "Adjutorium," &c. R. "Qui fecit," &c. "Sit nomen," &c. "Ex hoc," &c. "Benedicat vos," &c.

Prostatut ante altare dicat—"Placeat tibi—sacrificium laudis—propitiabile in vitam eternam . per cristum," &c.

Ezuat se casula et dicat—"Dominus vobiscum," &c. "In principio," &c.

"Te invocamus . te adoramus . te laudamus . O beata trinitas.

"Sit nomen, &c. Ex hoc, &c. "Protector in te sperantium," &c.

Vel dicat etiam alias orationes ad devotionem. Et in fine—

"Dominus vobiscum. Et cum, &c. Benedicamus domino. Deo gratias.

"Benedicite Dominus. A subitanea et improvisa morte et a damnatione perpetua liberet vos pater et filius et spiritus sanctus. Amen."

Sequitur submissa voce. Ant. Trium puerorum—with the thanksgiving.

Then come—

Oratio ante missam. Summe sacerdos, &c.

Alia. Omnipotens eterne Deus ecce ego, &c. Deus qui de indignis, &c.

Post celebrationem misse. Gratias ago dulcissime domine iesu, &c.

Atrate pro fratre petro bartonis ordinatore huius missale. R. I. P. Amen.

During Easter week, the mass of Easter-day—Resurrexi

(except the prose Fulgens preclara)—is said "cursorie," at the high altar immediately after matins—and is followed by "absolutio defunctorum."

Feria Secunda.—After the mass—those going on pilgrimage approach the altar, and each one offers his light, and receives the staff and scrip for his journey from the hands of the chaplain. "In nomine domini nostri iesu christi accipe hanc sportam," &c. *Et ponat sacerdos sportam peregrino in collo a parte sinistra. Deinde benedictio baculi tradat sibi cum oratione*—"Accipe et baculum consolationis," &c.

Proper proses are given for each day of the octave of Easter and for the succeeding Sundays. From the third Sunday inclusive the prose is "Victime Paschali."

Feriae iv. and vi. of each week have proper epistles and gospels. Feria vi. after Ascension, and feriae iv. and vi. of the following week have them also.

Ascension, Sunday in octave, Pentecost, and each day of its octave are provided with proper proses.

On the vigil of Pentecost, after none, the four lessons are read in choir—"in albis—ante aquilam," and the rest of the office is as on Holy Saturday. *Vicarius tenens chorum cum cappa rubea incipit introitum misse*—"Accendite," &c.

There are two masses on each ember-day after Pentecost, and the Wednesday after Trinity Sunday has proper epistle and gospel.

During the octavo of Corpus Christi the prose is "Gaude Syon mater ecclesia," and in the weeks after Pentecost feriae iv. and vi. have proper epistles and gospels.

Before the Proper of Saints—which begins with the feast of St. Stephen—are four notations of Gloria in Excelsis, the Credo, and "Benedictiones incensi ante Evangelium, super predicatorum, panis."

Purificatio beate marie. Pulsata tertia sacerdos ebdomadarius stans ad dexterum cornu altaris indutus cappa crocea incipit absolute—"Dominus vobiscum"—followed by the first four prayers of the Roman rite—the third ending in a preface—"Nos tibi deo omp. rerum omnium creator." The antiphon "Lumen," is followed by the prayer, "O. s. d. qui unigentum tuum ante tempora."

Among the *Missa Votive* are a collect, secret, and post-communion "pro incendio loci." Fires were of frequent

occurrence in the wooden houses and narrow streets of old Limoges.

The *ordo sponsalium*, resembles the Auch rite described in THE DUBLIN REVIEW, July 1895.

At the end of this missal is a farsed Kyrie :

Pater summe qui omnium bonorum es initium eleyson.
 Fons origo lux luminum . sine fine principium "
 Audi vota canantium . ne sentiant supplicium "
 Sacra nate de virgine . sacro ditante flamine "
 Lumen verum de lumine . rex sabbaoth et nomine "
 Quos redemisti sanguine tuo fac frui numine "
 Amor amorum spiritus . dextre dei tu digitus "
 In his non sonat crepitus . munda reple cor celitus "
 Vere renes corda reple . nos gubernas ut in sede gloriamur
 sempiternè eleyson.

The Missale Lemovicense, edited by Bishop Prosper de Tournefort and published in 1830, preserved many of the local usages, proses, &c., of the older liturgy.

In the Grand Seminary of Limoges are :

1. A collection of 66 kalendars of various dates, bound together in two volumes.

They have been extracted from Missals, Graduals, Books of Hours, &c., and date from about the year 1100 to 1784.

2. MSS. 71-73. Kalendars of thirteenth century from the Abbey of Grandmont.

MSS. 74-75. Kalendars of fifteenth century from the Abbey of Grandmont.

3. 77-78. Two breviaries "ad usum ecclesie monasterii Grandimontis," sixteenth century.

4. "Processionalis ordinatus secundum usum et consuetudinem ecclesie Sancti Michaelis Lemovicis—parchment, dated—M^oCCCC^o quinquagesimo secundo." Musical notation of square notes on four lines. In table of contents against the feast of Christmas is written "Tripudium." In the Litany, St. Martial is placed among the disciples between Barnabas and Cleophas, and many local saints are named.

5. Statutes of the diocese of Limoges—parchment, 60 folios, 1492 to 1499. After 1506 the statutes published by the various bishops were printed. The first 13 folios belonged to a Book of Hours. On folio 10 is a prose in honour of the Blessed Virgin

—the first word of each strophe being taken in order from the angelic salutation, as far as “nobis”—

Ave, mater pietatis
Et tocius bonitatis
Fons misericordiae
Maria, que stella maris
Solem verum ex te paris
Christum regem glorie, &c.

6. A vernacular book of prayers (in the Limousin dialect) belonging to the parish of St. Peter du Queyroix (de Quadrivio = Four ways). This MS., begun in fourteenth century, has been annotated from time to time until the seventeenth century. Parchment, 25 folios. It contains various prayers said on Sundays, with commemorations of benefactors, &c. The almanack begins in 1376. The title is “Aquey libre ey de Eyglieyga de S. Peyr deu queyroy de Limoges, loqual gardent los vicaris de lad. eyglieyga.” Its contents are of philological interest.

The late Abbé Nadaud left some valuable notes on the Breviaries of the diocese. According to his list,* there was a breviary of the twelfth century preserved in the cathedral; another of the year 1492, from St. Martial—“au Collège;” another of fourteenth century at the seminary; two of early fourteenth century at Beaulieu (Dordogne); another of the year 1460, at St. Junien; an edition was printed in 1500 at Paris by Jean Dupré, followed by another edition printed by his heirs in 1504. Succeeding editions were from the presses at Limoges and Lyon. From the impression of 1500, the Abbé quotes as a curiosity the antiphon for the feast of St. Felicitas—23 November:

Felix fuit felicitas fidei face fervida facta. factis felicibus feliciter felicior falsas fregit fallacias. fotu fovit famelicos. fortia fortis fortiter ferens. faustorum funere felices filios. fidei fortes federe. ferventes ferventissime furiosorum furias.

He states that on Christmas Day at the cathedral “tous allaient à vêpres au chapitre,” where they were regaled with three kinds of wine at the cost of the bishop; and that on

* Extracts were published in “Le Limousin Historique,” by A. Leymarie, 1838.

the same day at St. Martial, after the sixth response at matins, were sung the verses of the Sibyl, as they are recorded in Eusebius.

To this list may be added a breviary "*secundum usum Lemovicensis diocesis*" (vellum, fourteenth century) now preserved in the library at Tours. It contains among its nine great antiphons of Advent, *O virgo*, and *O Gabriel*. The Easter antiphons end "*cum neuma*."

An Ordinary from the Cistercian Abbey of Obasine in the diocese of Limoges, has found a home in the British Museum (Add. MS. 18,900). It is a small quarto volume of the fourteenth century, written on vellum. Title: "*Incipit ordinarius chori tam de missis quam de aliis officiis nocturnis ac divinis secundum ordinem Cisterciensem*."

In the calendar, on March 8, is the obit of the lord Stephen first abbot of Obasine, and on the same day that of Gerald, his successor. On September 12—"Hic dicitur missa de spiritu sancto in conventu . et incipit capitulum generale Cisterciēn." On October 19—"Dedicatio Sce Marie Obasinen." In a cursive handwriting is recorded on June 12, "Obit Franciscus de Novavilla qui fuit Abbas Obazine et descesit anno 1563."*

Of the "exceedingly beautiful" Missale of Limoges (fifteenth century), preserved in the library of Lambeth Palace, space forbids me to give any detailed description in this article.

Martene may be consulted for various rites according to the use of Limoges. De Rit. Antiq. I. i. 18 p. 76, gives the Rite of Baptism; I. ix. xi. p. 136, the Rite of Marriage; II. xi. p. 238, the service for the Coronation of the Dukes of Aquitaine; and III. i. iii. iv. p. 311, "*Ad celebrandum Concilium*" (the references are to the Venice edition of 1788).

R. TWIGGE, F.S.A.

* The dates of these "obits" differ from those recorded in "*Gallia Christiana*," t. ii. c. 636.

ART. V.—THEORIES OF THE BEAUTIFUL AND THE SUBLIME.

1. *Du Vrai, Du Beau, et Du Bien.* Par VICTOR COUSIN. 19^e edition. Paris. 1860.
2. *The Principles of Art.* As illustrated by examples in the Ruskin Museum at Sheffield: with passages, by permission, from the writings of John Ruskin. By WILLIAM WHITE. London: George Allen. 1895.

ACCORDING to the dictum of Kant, the three problems of philosophy are those of God, the soul, and the universe. These topics are evidently of supreme importance; and philosophical speculations undertaken for the love of truth, must ever be elevating and ennobling. There are conditions requisite for speculating to advantage, among which are freedom, within proper limits, and activity of mind. In conditions wherein freedom of research or of discussion is unduly limited; or, wherein there are no burning questions to discuss—nothing to rouse the minds of men from rust and sloth—it is evident that philosophy will languish. A spirit of negation, pessimism, and scepticism is also fatal to philosophy—at least at the hands of such as are unfortunate enough to come under its influence. A favourite maxim of Sir William Hamilton was that saying of an ancient philosopher: “On earth there is nothing great but man; and in man there is nothing great but mind.” Most true, indeed, if kept before the mental view by the side of that other old maxim: *γνώθ σεαυτόν*: *nosce teipsum*—with the consciousness, that is, of man’s intellectual limitations, moral weaknesses and backslidings.

It is evident that in reflecting on the issues raised by a discussion on the Beautiful and the Sublime, we are addressing ourselves to some of the most difficult problems of philosophy, as also some of the most interesting. Burning questions they are, too, as we think how many false systems are in vogue, and how many fundamental principles of Psychology, Cosmology, Ethics, and Natural Theology are now denied. To any one who

has learnt, years ago perhaps, the true theory of the Beautiful and the Sublime in Nature and Art, the false teachings, so common, of Sensationists, Agnostics, and Sceptics must produce a species of mental shock, painful enough. Such at least has been the present writer's experience.

Plato is usually considered the first founder and father of *Æsthetics*, as the science of Beauty has come to be somewhat incorrectly called. To meet with Plato's doctrine in the pages of some modern authors, but travestied in the transference, is another painful experience. Instead of Plato's supreme Ideals of Beauty and Goodness, we find such unmeaning terms as the Self-Beautiful, the Self-Good! The school which holds with J. S. Mill that substance is but "a permanent possibility of sensation," and that, of course, we can only "know phenomena," can never be of mental calibre sufficient to comprehend the full significance of the real Plato, the broad-browed thinker, who was at the same time Artist and Poet, as well as supreme Philosopher. Even the famous dictum of Ockham—*Entia non sunt multiplicanda præter necessitatem*—seems, as we know more and more of the real Plato, to have far less force than once supposed, at least, as applicable to Plato's teaching. Cousin shows conclusively, it would seem, that the great Philosopher has been misunderstood and misinterpreted. The celebrated Ideas did not really, in Plato's mind, stand for *separate objects* apart from the Supreme Intelligence; but were the Ideas, subjectively considered, of that Intelligence; and the Archetypes of the genera, species and attributes of the visible creation. The True, the Beautiful, and the Good are, first of all, the Attributes of the Supreme Being, necessary, independent, the First Cause and Creator of all other beings—themselves on Him depending. The Infinite, Eternal Deity was then the ultimate Personal Being, Substance and Subject of those attributes and modes which Plato named Ideas. That Plato intended the several Ideas to be separate beings seems not to have been the case. It is evident that the earlier Fathers of the Church, living so much nearer Plato's time than the Schoolmen, and who read his works, as the latter did not, in the original Greek, considered his doctrines, of all those of ancient philosophy, as most suitable for harmonising with the Christian faith, and for thus constructing a Philosophy of

Religion against unbelievers. This is especially true of St. Augustine, as we shall see later.

M. Cousin, as a modern interpreter of Plato, stands alone, said Sir William Hamilton. Mr. J. Cato Daniel, writing in 1848, pointed out that up till then no English writer had held a theory allowing Beauty to be *universal* and *absolute*. The conclusions of Hume, Alison and Barke may be summed up in the words of Hume :

Beauty is no quality in things themselves; it merely exists in the mind which contemplates them; and each mind perceives a different Beauty: one mind perceives deformity where another is sensible of Beauty, and every individual ought to acquiesce in his own sentiment without pretending to regulate those of others.*

Here we have the Sensationist theory neatly stated. One chief business of this paper will be to refute it.

Again, in Cousin's first chapter on the Beautiful we come across the question of the Origin of Knowledge. The scholastic maxim again recurs to mind: *Nihil est in intellectu quod non prius fuerit in sensu*, and we may even add to it *nisi intellectus ipse*. Even with this last important modification, it seems to me that the maxim is not proof against Cousin's argument. Take, he says, the Ideal perfect triangle. Where do we get that ideal from, if not from the mind itself? In the process of abstraction, *ex. gr.* of various imperfect natural triangles, we never obtain, nor could obtain, the Ideal geometrical triangle. The Ideal perfect form is thus evidently furnished by the mind. Thus we come very near to the theory of *innate ideas*, whether we choose to call them rather Laws of Thought, Necessary Truths, or Native Principles of the mind. Plato often calls Ideas "Laws" in the material universe. Plato's Ideas are thus conceptions absolute, and independent of experience, and taken together are the λόγος, or reason.†

Plato's Ideas were the object of the faculty of Cognition or Knowledge (Reason), whereas sensible phenomena were the object of the faculty of opinion (apparently equivalent to the "understanding" of Hamilton and other modern thinkers).

* Hume, "Essays," vol. i. Quoted by Mr. Jesse Cato Daniel, Introduction to Cousin's "Philosophy of the Beautiful," 1848.

† Cousin quotes in proof "Phædo," 73, A., and "Republic," 500.

We may seek the Platonic idea of Goodness, says Professor Jowett, by the aid of three other ideas—Beauty, Symmetry, Truth. These three were inseparable to the Greek mind; and no concept of *perfection* could be formed in which they did not unite.*

It was to Plato that we owe the triple division of the mental faculties, though some of his terms for them sound a little strange to modern ears; *soul*, *spirit*, and *appetite*, or intellect, irascibility and sensibility, nearly represent his classification. Courage, manliness, and exercise of will in general belong to the second. Hence the modern best division: Intellect, Will and Feelings is clearly derivable from that of Plato. Knowledge in his sense represents the Laws of Thought, or "intuition" of modern writers, *ex. gr.* of McCosh; while opinion belongs to sensible phenomena; impressions of the Senses—*i.e.*, what Hume, J. S. Mill, with Condorcet, Condillac, many moderns, and I think, I may say, Professor Bain, have thought to be the sum total of human knowledge!†

I leave Mr. Ruskin's Art teaching for the present to come to the chief points in dispute on the consideration of various Theories of *Æsthetics*. To begin with it may be asked:—Is there a correct Standard of Beauty? such that to it we may refer a given object, and decide finally whether that object is Beautiful or not? Is there in the idea of the Beautiful any concept, *absolute, necessary, universal*? Or merely contingent, relative, and individual; so that, as Hume declared, a thing

* Index, "The Republic of Plato," translated by B. Jowett, M.A., Master of Balliol College, 1888. It is strange, as a sign of the times, to find Professor Jowett, in his notice of the "Utopia," one of many works modelled on Plato's "Republic," publishing his private opinion that Sir Thomas More, now declared Blessed by the Church, did not fully believe in the Christian religion. Rather good as to one who died a Martyr in defence of it!

† In fiction we may find some examples afforded by talented authors of the terrible results of false systems. Father Bresciano, in his admirable "Lionello," refers the ruin of his leading character almost entirely to the effects of the Sensationism of Condillac, which Lionello is portrayed as devouring eagerly. In a more recent work by Mr. Marion Crawford ("To Leeward"), we see the heroine disturbed and unsettled in mind by the principle of Fichte: *That being and nothing are the same*, which to the ordinary reader may mean *that there is nothing which really exists*. We do not wonder to find that Leonora comes to a bad and unprovided end. What are men like Carlyle and his distinguished follower, Mr. John Ruskin, but other examples of the same law as far as the absence of fixed principles is concerned? These once eminent moralists and eloquent men of genius, we behold sadly wandering without a trusted guide, amid a maze of intricate theories and losing themselves therein.

may be indeed Beautiful to one person and deformed to another? It will be here maintained that there is a correct Standard of Beauty, though there may be difficulties in applying it to every case. Cicero laid down that the type of Beauty is in the depths of the soul, which, rightly understood, seems to be the truth. The *Æsthetic Judgment* is known as Taste. The standard of reason and taste is the same in all human creatures—was the opinion of Edmund Burke; though he added that the resulting concrete judgments are evidently various, *ex. gr.* as to a given natural object, or a work of Art. How is this? The *Æsthetic Judgment*, like every other human Faculty, requires proper cultivation, otherwise it will not attain the best results. There are other influences, too, which tend to bias the verdicts of taste, such as the School of thought to which the individual belongs, prejudices for or against, and even the fashion of the day.

The Beautiful is a subject which has attracted the attention of many great thinkers from Plato to the present day. Meditation upon it calls into play Reason and Understanding, and leads us to the inmost depths of the soul, the most secret springs of human action. The Sentiment, or emotion of the Beautiful, must be distinguished from the merely pleasing or agreeable. The Sentiments of the Beautiful and the Sublime are those of a being endowed with Intellect and Will, not of a mere animal. The lower animals have their share of agreeable sensations and emotions, but it has never been shown that they apprehend the Beautiful as such. M. Cousin, indeed, holds that so far from Beauty being proportioned to the amount of agreeable feelings—the two are often in some degree opposed to each other. The Beautiful and the Sublime, then, are rightly classed among the highest emotions of which the soul is capable.

There is harmony—at times easy to perceive, at times more difficult to find—pervading all the works of God; and the perception of it by the soul of man arouses the emotion of the Beautiful. Here then are the three terms of the Emotion, or factors, to be taken into account. First, the outward object disposed in a certain manner. The second is the soul, created to the image of God, and so created as to receive pleasure from some objects and pain from others. The third is the

Mind of God, our Creator, the First Cause of the visible universe, and the source of, and Supreme Beauty. Hence it is that we find our way in the study of *Æsthetics* to the three-fold problem of Kant, as mentioned above. There is also clear analogy between these three terms of the Beautiful, and the threefold division of the subject: Physical, Intellectual, and Moral Beauty.

Physical or *sensuous* Beauty follows on the easy, agreeable exercise of the noblest senses, as for example in the *intellectually* agreeable feelings excited by special forms, colours, or sounds. It may be subdivided into *material* and *vital*, according to the object. *Vital* is evidently connected with the life and functions of living beings, the course and right fulfilment of which have been designed by our Creator to give us pleasure.

Intellectual Beauty is that which is specially harmonious and consistent, fitted to an end, typical of an idea, or of the intellect itself; as a circle, an equilateral triangle, the proportions of a building, or the expression of a picture or of a statue.

Moral Beauty exists where the moral faculties are stimulated, as in a noble or generous action, and in the highest types of *Ideal* Beauty, for example, in the works of Mediæval artists generally, especially, I may name the Bellinis, Fra Angelico, Perugino, and the earlier Raffaele.

Writers who, like M. E. Cartier, in his *Vie de Fra Angelico*, divide the Sentiment into *natural* and *moral*, include under the former both *physical* and *intellectual* Beauty. The Association Theory of Beauty held by Alison and Jeffrey need hardly here be seriously considered, as the theory of Hume may be held to include it. Dugald Stewart held against Alison a primitive organic pleasure of *colour*. But he strongly repudiated any idea or essence of Beauty, any one fact lying at the basis of all Beautiful things. However, in his theory of the Sublime, Stewart approaches more nearly to a sound and true opinion, and he admits "the silent and pleasing awe experienced in a Gothic cathedral."

Beauty, Sublimity, and the Ludicrous are, according to Professor Bain, the *Æsthetic* Emotions. Whether such an honourable place will ever be generally assigned to the Ludicrous may

well be doubted. The question is whether the effect of the Ludicrous is an effect worthy of the genius of a truly great Artist. Certainly not—it seems to me. The highest kinds of wit and humour may be held to be truly Artistic, while the *merely* Ludicrous ought rather to be considered under the head of Emotions of Power, and hence not to belong to Æsthetics at all. Likewise what some men call *sensual* Beauty cannot be admitted, but ought certainly to be excluded from the aim of any true Artist, as Cousin, Ruskin, and M. Cartier clearly lay down.

Burke, in his "Philosophical Inquiry,"* treated the subject of the Beautiful and the Sublime at some length. The Essay is, indeed, more remarkable for eloquent style than for correct theory.

He says: "The passion caused by the great Sublime in Nature when those causes operate most powerfully is astonishment. . . ."

"By Beauty I mean that quality, or those qualities, in bodies by which they cause love, or some passion similar to it."

Beautiful objects, he continues, are small, smooth, gradually varied, delicate, and of mild and diversified colours (p. 640). Price and Dugald Stewart criticised Burke's general principles as only strictly applicable to female Beauty. Even in treating of Nature he seemed to be chiefly struck by her softest and most feminine features.

Hogarth, in his "Analysis of Beauty," enumerates six elements, entering variously into beautiful compositions:—

(1) *Fitness*, with proportion; (2) *Variety*; (3) *Uniformity*, or symmetry (in some cases); (4) *Simplicity*; (5) *Intricacy*; and (6) *Magnitude*. Hogarth's *Line of Grace* is the line drawn once round, from the base to the apex of a slender cone, seen in perspective; and he thought this the most beautiful of all possible lines. As a fact, *serpentine* lines are not infrequently found in plough-lands and canals. It would be interesting to know if any of these were based on Hogarth's Line of Grace.

Kant, in his "Critique of Judgment," treated fully the subject now under discussion. There is much that is valuable

* Works, vol. ii. p. 563 *et seq.*

underlying his principles, though the style is the abstruse Kantian idiom, "The Judgment of taste is purely subjective, not logical, but *Æsthetic*; neither 'the agreeable,' 'the good,' or interested motives enter into it; it rests on a *a priori* principles." "The pure judgment of taste is independent of all attraction and emotion; and of the concept of perfection." "The subjective necessity which we attribute to a judgment of taste is *conditional*, the condition being a dictate of *common sense*" (as taught by Reid) or more exactly, by an *intuition* (M'Cosh and others). "The judgment of taste, when pure, attaches satisfaction to the simple consideration of the object without regard to any use or end."*

In the eyes of Kant, the judgment of taste (*Æsthetic*) is purely contemplative, thus recalling the eloquent teaching of Aristotle on the excellence of contemplation; and, in modern times, Mr. Ruskin's special Faculty of Theoria (*Θεωρία*, contemplation), and his proposal to substitute *Theoretic* for *Æsthetic*.

Kant rightly places beauty rather in the *form* than the *colour* of objects, and teaches that in the Fine Arts the true essential is the design. Ornaments and accessories should not be made the chief sources of pleasure; as, *ex. gr.*, a picture frame should not attract attention away from the picture itself. In contrasting the Sublime and the Beautiful, Kant lays down that: the Sublime produces emotion, the Beautiful calm contemplation. We call Sublime that which is absolutely great; it is that, in comparison with which everything is small. Hamilton accepts and develops Kant's teaching:

The result then is that a thing Beautiful is one whose form occupies the Imagination and the Understanding in a free and full and, consequently, in an agreeable activity.

The Beautiful awakens the mind to a soothing contemplation; the Sublime rouses it to strong emotion. The Beautiful attracts without repelling; whereas the Sublime at once does both; the Beautiful affords us a feeling of unmingled pleasure, in the full and unimpeded activity of our cognitive powers; whereas as our feeling of Sublimity is a mingled

* French edition, "Jugement *Æsthetique*."

one of pleasure and pain, of pleasure in the consciousness of the strong energy, of pain in the consciousness that this energy is vain.*

M. Cousin further develops the contrast. In the Beautiful there is harmony between the Senses, the Imagination, and the Intellect; but in the Sublime, while there is pain arising from the impotence of the lower Faculties to lay hold of and fully imagine the object, there is also a specially noble pleasure in the effort of the Intellect to grasp the unity of an object so great.

The Sublime is so closely related to the Beautiful that the names are often used, as if synonymous. It is more convenient, however, to distinguish them. What is Sublime is indeed Beautiful; but not the converse. What is Beautiful is not *necessarily* Sublime. The Sublime excludes the ugly, degraded, and debased. The emotion of the Sublime is rarer than that of the Beautiful. It is generally agreed to consist in an elevation of the soul above the ordinary state; and that it is serious, awful, solemn, more or less severe, but, at the same time, delightful. The qualities of objects calculated to arouse the Sublime are extent, height, depth, power, greatness; and there may be, to some degree, obscurity and danger.

To make my meaning clearer I put down a few examples of the Sublime in Nature. The starlit sky, with the thought of the innumerable heavenly bodies, their enormous distances from us and from each other, their variety—all in harmonious motion in infinite space; the ocean; a mountain-chain, both the distant view of the mountain masses, and the unlimited prospect from the summit; sunrise, especially, the earliest dawn; sunset effects, as so eloquently described by Mr. Ruskin under the head of "infinity."†

Dr. McCosh, in his "Intuitions of the Mind," treats the subject of Beauty in fitting and eloquent language. Against the Association and Sensation theories, he lays down: (1) There are no innate ideas, images, or mental representations [*i.e.*, phantasmata]; but (2) these are intuitive native principles, and these principles, or convictions, arise on the contemplation of

* "Metaphysics," vol. ii. pp. 512, 513.

† It may be well to explain that space is not a being or substance, but a possibility of physical existence, as, if I mistake not, defined by St. Thomas.

objects. In a full discussion on the Beautiful,* he is inclined to regard the appreciation of Beauty as *native to the mind*; but *not* as a *necessary* principle. We may look at an object and delight in it as lovely, yet "we are not constrained to believe that it must be beautiful, independently of our feeling, and that it must appear beautiful to all beings." Further on, he gradually approaches to the true theory, which he shows to be supported by scientific facts of no mean value. The opinion of Plato is cited: "That beauty of forms consists in proportion, or harmony, which may admit of mathematical expression," and later scientific research is altogether in its favour. The mind delights in the unities of Nature. There is then a harmony in all the forms, forces, motions of Nature. The definite forms of objects are often regulated by mathematical laws. "There may very probably be principles *necessary, eternal, and altogether independent* of the individual mind" at the basis of beauty. The conviction of the connection of the eternally True and the morally Good with the different aspects of the Beautiful is that to which the learned Doctor comes.

It seems at once appropriate and necessary, in a discussion of theories of the Beautiful, that the teaching of our greatest living Art Critic, Mr. John Ruskin, should be taken into account. If the book of Mr. White were taken as the foundation of our knowledge of that teaching, it would be indeed inadequate. It is true we may find something that is valuable, much that is interesting in itself, though foreign to the present purpose; but as regards the main object of finding in it a synthesis of Mr. Ruskin's Principles of Art, I must confess to a sentiment of heartfelt disappointment. In his preface, Mr. White quotes the noble maxim of the great Art Critic as to Museums: "The right function of every Museum is the manifestation of what is lovely in the life of Nature, and heroic in the life of men."† Hence it seems possible that to those readers who know the Sheffield Museum, Mr. White's book may be more appreciated than by the general public.

It is rather to Mr. Edward J. Cook,‡ who followed Mr. Ruskin's Lectures at Oxford, during two or more Sessions, that we must

* P. 249, or, in the edition of 1860, pp. 288-290.

† From "On the Old Road," vol. i. p. 630.

‡ "Studies in Ruskin." G. Allen. 1890.

look for a critical summary of "the Gospel according to Ruskin." Portions of these "Studies" first appeared in the *Pall Mall Gazette*, with which journal Mr. Cook, it appears, was formerly connected. There was danger, thought Mr. Cook, that the accidental and temporary might overlay the essential and permanent in Mr. Ruskin's teaching. According to the latter's own statement, he has three different ways of writing. (1) To make himself understood; (2) in which he says what ought to be said; and (3) in which he says whatever comes into his head, merely for his own pleasure. Mr. Cook's aim is to set forth what is essential in the doctrine of his prophet. George Eliot admired the truth, sincerity, and nobleness of Ruskin. "All great art is praise." The perfection of Greek Art was the expression of their delight in God's noblest work—"The disciplined beauty of the human body." The perfection of early Italian Art was its delight in "Saints a-praising God." In the principle and aim of "Modern Painters" there is no variation from first to last. It declares the perfection and eternal Beauty of the works of God, and tests all work of man by concurrence with, or subjection to that.* Ruskin, says Mr. Cook, is a Puritan and a Painter; a Puritan by training, a Catholic by taste; to Sensational *Æsthetes* a deadly enemy; Religion and morality are what he chiefly contends for—"the brightness of early Faith in the pictures of Florence"; decadence he points out in the later "Stones of Venice."† "To do good work whether we live or die" is the first article of the Ruskinian faith. To carry into practice his own "gospel," he has given nearly the whole of a large fortune in public and private charities (p. 35). The sanction of the Ruskin gospel is the "crown of wild olives"; in reality, a natural, peaceful happiness in this life, and *perhaps* more in that to come (p. 37).

I regret that it is impossible, within the limits of this article, to do full justice to Mr. Ruskin's art-gospel. Possibly there may be space for an eloquent passage. [This is now impossible. But the reader may be referred to the works named further on.] In fine, there is little doubt but that Mr. Ruskin's fame will rest on his earlier and mightier labours, "Modern Painters," "The Stones of Venice," and, I may add, "The Seven Lamps of Architecture," rather than on his later Lectures. As a social Reformer, his work is outside the subject now discussed.

* "Studies," p. 6.

† *Idem*, p. 10 *et seq.*

M. E. Cartier * is an author who has laid down the true doctrine of the *necessary, universal, and absolute* character of the Idea of the Beautiful in pleasing and eloquent language. The doctrine is, indeed, that of Cousin, but the development and expression of it are alike remarkable. A short summary is all that can be given, but the reader may consult the original with advantage.

Art is the manifestation of Beauty. What, then, is Beauty? What is the power which ravishes the soul and forces it to utter a cry of admiration?

Le Beau Intellectuel est le rayonnement de l'Intelligence Divine; le Beau Physique en est l'image; il ne peut exister que par lui, comme l'effet par sa cause. . . . Le Beau Moral découle de la volonté Divine, et règle les rapports des êtres entre eux, et les relations du fini avec l'Infini. L'union du Beau Naturel et du Beau Moral constitue le Beau parfait, qui satisfait complètement l'âme, car il lui offre le Vrai dans son principe et le Beau dans sa fin. Le Beau est un miroir qui reflète le Vrai et le Bien dans l'intelligence et la volonté.

St. Thomas is quoted as follows:

Pulchrum habet rationem causæ formalis, bonum autem rationem causæ finalis. I. Q. 5, A 4.

Pulchrum est cujus apprehensio placet. *Idem.*

Ad pulchritudinem tria requiruntur. 1o. Quædam integritas sive perfectio; quæ enim diminuta sunt, hoc ipso turpia sunt. 2o. Et debita proportio, sive consonantia. 3o. Et iterum claritas. Unde quæ habent colorem nitidum pulchra esse dicuntur. *Idem.* Q. 39.†

Readers of this article may wish to know, after so extensive citations of various Theories, exactly what is the position of the writer. The Fathers of the Church, in regard to Philosophy, like many eminent Catholic Divines of the last four centuries, may well be described as Eclectics rather than followers of any one system. Cousin—whatever his more sceptical pupils, such as Jules Simon, may urge in disparagement against him as an original and truly philosophic thinker—was, in my mind at least, truly great and original. He was an Eclectic; and the very fact that Simon urges against him—his endeavour to harmonise his teaching with Catholic doctrine,

* "La Vie de Fra Angelico." Paris. 1857.

† For a full, clear, and excellent development of St. Thomas's principles, vide "Philosophia Elementaria," Vol. II., by Padre Ceferino Gonzalez, O.P.

especially in his later editions—seems to prove the more completely his real capacity and intellectual grasp. One proof of his capacity is the ability with which Cousin is able to divide the chief thinkers of the world into the followers (1) of Plato, and (2) of Aristotle. This is done by seizing the leading notes in which there is either agreement, or on which leaders of Schools, like St. Augustine, St. Thomas, Descartes, Locke, Kant, Hume, have based their diverging systems. To a limited degree, the Scholastics themselves were Eclectics, in that, basing their Philosophy upon Aristotle, it was upon Aristotle, as interpreted by the Arabians from the School of Alexandria, that is, with a neo-Platonic tendency. Moreover, in the true sense of *Eclectic*, they chose out of Aristotle only what was reconcilable with Christian doctrine. As an example: they rejected Aristotle's dictum of an imperishable and eternal material world. Provided his Eclecticism be only reasonable, distinct from the attempt to harmonise contradictory systems (= Syncretism), the position is then evidently allowable for a Christian.

The position here taken, then, on the question of the Beautiful and the Sublime, both in Nature and Fine Art, is that of moderate Eclecticism. I accept, indeed, the doctrine of St. Thomas above given, but do not disdain the help of others who have more fully treated these subjects. As in Natural Theology we may lawfully use the arguments of Butler, Paley, and Kant to establish the foundations of Religion; so in *Æsthetics*, in arguing against Sensationists, Empiricists, and the theory of Relativity of Knowledge, we may call in Kant and Hamilton against the two former, and seek help from Reid, M'Cosh, and Cousin against the latter—those who maintain that we know nothing but our own ideas.

Against the loathsome latent Materialism of innumerable modern "*Æsthètes*," we may set up, without binding ourselves to all its details, "the gospel of Ruskin."

To set forth explicitly what has been implicitly accepted as the truth, it is necessary to enter into argument. The Standard of Beauty, and the *absolute, necessary, and universal* character of the Idea of the Beautiful, may be proved somewhat as follows. The true Standard of Beauty is in the soul, created to the image of God.*

* Cousin, *Sième, Leçon*, with a reference to Plato, *Timæus* and *Orator*

Raffaele is often quoted as holding the same doctrine as Plato and Cicero. In a letter to Castiglione, this is clearly stated: "Essendo carestia e de' buoni giudici e di belle donne, io mi servo di certa idea che mi viene alla mente."

Although the Idea of the Beautiful resides in the rational soul, there are clearly qualities in the Beautiful object itself necessarily lovely, even though there existed no human being to contemplate them. The defined forms, colours, as likewise the qualities of sound, are now acknowledged to be dependent on laws which can be exactly and mathematically expressed.

To begin with simple geometrical figures. A straight line is more consistent than a crooked line; a circle or an ellipse is more intellectually pleasurable than a series of abnormal curves; an isosceles or equilateral triangle is more harmonious than a scalene; the combination of the equilateral triangle and the double-centred Gothic arch—forming the most characteristic feature of that style in Mr. Ruskin's system—is more Beautiful still. In Greek architecture, as also in Byzantine, derived from it, where does the Beauty consist—if not in the exquisite proportion of one part to another, and to the whole?

In the very lovely forms of trees, as the chestnut, acacia, linden, plane, pine, and cedar, what do we find in attempting to copy them, but the most wonderful combinations of Beautiful curves, often so intricate as to evade our analysis? Yet no two combinations exactly alike!

The same analysis might be pursued in reference to the Beauty of the human form, and again as to Colour and Musical Notes. A colour—as red, yellow, green, blue or violet—has a definite place in Spectrum Analysis, representing each a given number of billions of vibrations, or undulations of the luminiferous ether per second.* A musical note, if perfect, represents exactly so many vibrations per second, and the most perfect concord of two notes in the octave, the ratio being as 1:2.

of Cicero. The latter well deserves to be recalled. Cicero is speaking of Phidias: "Neque enim ille artifex cum faceret Jovi formam aut Minervæ, contemplabatur aliquem a quo similitudinem duceret; sed ipsius in mente insidebat species pulchritudinis eximii quædam, quam intuens, in eaque defixus, ad illius similitudinem artem et manum dirigebat."

* Bernstein, "Five Senses of Man."

According to Professor M'Kendrick in his Christmas Lectures, while the range of an organ is from 18 to 30,000 vibrations per second, the extreme range of the human ear is eleven octaves, or from about 27 to over 60,000 per second.

Now, if it is true, as it appears to be, that parts of the intricate mechanism of the human ear are designed expressly for the appreciation of Musical Sound, and of which the lower animals are either destitute, or possess only in a limited degree, what an additional value is not thereby given to the argument from design and order in the universe! And what a striking proof of the harmony existing in the works of our Creator, and of the correspondence between the often perfect Beauty of the outer object, and the ideal of the soul, itself the image of God! What a clear refutation, then, are the facts now given of the theory of Hume that Beauty is no quality of the object, but merely individual and relative to the subject!

It only remains to say a few words in conclusion as to the great importance of true *Æsthetic* principles, and of their practical application to the Fine Arts, especially to Architecture, Sculpture, and Painting. It is a practical question to ask: When have those Arts flourished in the highest degree? First among the Greeks, when, as we have seen, the Beautiful and the Sublime were esteemed as in some aspects allied to the True, in others to the morally Good; when, in fine, a *lofty ideal* of Beauty was looked up to, revered, and endeavoured in practice to be wrought out.

Secondly, in the Middle Ages, when the Arts were regarded as the esteemed assistants and honoured allies of the Christian Religion. The arts of the Middle Ages were truly noble, Beautiful, and often Sublime—as witness the Romanesque and Gothic cathedrals of those days, Venice, Florence, Milan, Paris, Cologne, Vienna; or again, York, Lincoln, Canterbury, Gloucester, and Salisbury. Excepting St. Peter's, and a few others modelled upon it, where are succeeding centuries as to Architecture compared with the twelfth, thirteenth, fourteenth, and fifteenth centuries?

In Painting, is it not much the same? If you go into a purely modern Picture Gallery in England, or even in France, how many works will you find with any pretensions to the *ideal*? Examples of natural Beauty we may find, though even

those are apt to be scarce, but how many in which there is an earnest appeal to the highest type of Beauty, the true *ideal*?

Some Painters, as Mr. Holman Hunt, indeed attempt to portray religious scenes; though, to my mind, with little or no success at all.

It seems to me, then, sufficiently shown that so long as the principles of the Beautiful and the Sublime continue to be ignored and despised, so long will confusion and decadence reign in our Schools of Art. We shall never again attain to the exalted Beauty of Fra Angelico, the Bellinis, or even of a Memling, unless by putting in practice their principles; nor hope to rival a Giotto, a Brunelleschi, a Ghiberti, unless we strive like them to realise a lofty ideal of the heroic and Sublime.

JOSEPH LOUIS POWELL.

POSTSCRIPT.—It has been impossible to do full justice to all the topics raised, in the limits of the foregoing article. I add one or two notes.

1. As regards the criticism of modern Art I may say that I do not include in it the Architectural Mediæval revival in France, Germany, and England; but, on the contrary, highly commend the labours of Rio, Montalembert, Viollet-le-Duc in France, and of the Pugins, Hansoms and Scotts in England; also much modern Stained Glass, the French especially. In Painting I should certainly commend Lady Butler, whose works, as far as I know them, are thoroughly *ideal*, and sometimes even partake of the heroic and Sublime. The late President (Leighton), in some of his minor works, as the "Music Lesson"; Gustave Doré, and Millet (as seen in reproductions); Sir E. Burne-Jones (though I am not familiar with his recent works)—and others I need not now mention.

2. St. Augustine on the Platonic Ideas. On p. 75 Cousin gives several references. The following passage is to the point: "*Ideæ sunt formæ quædam principales, et rationes rerum stabiles et incommutabiles, quæ ipsæ formatæ non sunt ac per hoc æternæ ac semper eodem modo sese habentes, quæ in divina intelligentia continentur.*" On p. 76 is a further passage entirely Platonic, in fact St. Augustine expressly mentions Plato's theory of Ideas.

3. Brief summary of Cousin's doctrine of the Beautiful:

La Beauté physique sert d'enveloppe à la beauté intellectuelle et à la beauté morale.

Dieu est le principe des trois ordres de beauté que nous avons distingués, la beauté physique, la beauté intellectuelle, et la beauté morale.

La beauté morale est le fond de toute vraie beauté.

Ce fond est un peu couvert et voilé dans la nature.

L'art le degage, et lui donne les formes plus transparentes. La fin de l'art est l'expression de la beauté morale à l'aide de la beauté physique.

Celle-ci n'est pour lui qu'un symbole de celle-là.

The whole passage is very fine, and the contrast he draws out between Nature and Art is worthy of study. Further on, he argues for the judicious union of the *real* and the *ideal* in works of Art. Leçons VII.—VIII.

ART. VI.—AN EXPERIMENT IN EDUCATION.

Report on Public Instruction in the Madras Presidency for 1894-5. Madras: Printed by the Superintendent Government Press. 1895.

IT sometimes happens that problems which perplex statesmen at Westminster have already been solved in colonies or dependencies of the British Empire. Meeting at a hill-station in India an experienced member of the local legislature, who has worked for a lifetime in the East, our conversation turned upon the Education Bill which was then before the House of Commons, and the Indian legislator remarked that it was not easy to understand why there should be so many difficulties in England, while in Madras, before our eyes, popular education is aided by State funds and by local funds, without any friction anywhere. The remark made an impression upon us and seemed to be worthy of expansion into an article.

It would not be a new thing for Britain to take lessons in methods of education from Madras. In Westminster Abbey is the grave of the Rev. Mr. Bell, a chaplain on the Anglican Establishment in India, and this grave bears the simple inscription, "The Founder of the Madras System of Education." Not one in ten thousand of those who step over this grave at the present day, know what this inscription means, but in the early part of this century Bell's new methods and the Madras system were much discussed among Educationalists. Riding through the streets of Indian towns he had noticed in the elementary schools by the wayside a scene which is familiar to all residents in the East, and which certainly does not appear to be a model deserving of imitation. The schoolmaster selects from the class the most intelligent pupil, teaches him the day's task and then reposes. The pupil sits facing the rest of the class, draws with his finger in the sand the letter or word and calls out its sound, the class shouting the sound in response to their tiny preceptor. This germ was fruitful in Mr. Bell's mind. From it he evolved the ideas of pupil teachers and of object lessons. This did not much differ from Lancaster's

system of monitors, but it attracted attention in Britain and was dignified by the title of the Madras system of education. The Madras College at St. Andrews was, as its name denotes, commenced under that system.

Once more let England take a lesson in educational matters from Madras. In India, that country of diverse races and of warring creeds, no religious difficulty whatever arises in the distribution of State-aid to education. In the famous despatch sent out by Sir Charles Wood in 1854, the principle was laid down that the Indian Government was to foster existing schools and to establish schools where none existed, but that the schools established by Government were only to fill up gaps and were not to oust existing schools. This principle has been loyally carried out for more than forty years. The tendency at the present day is rather to abolish the Government schools, when they appear to be no longer required. To the other schools maintained by private enterprise, which conform to certain prescribed rules, aid is granted because of the secular education given in the schools, and no questions are asked to discover whether the managers of these aided schools add to this secular education the Hindu religion, the Buddhist religion, the Mahomedan religion, the Christian religion, or no religion whatever. The simplest solution of the problem is the most effectual. The Government of India is absolutely neutral in matters of religion, and pays for secular education no matter what may be the peculiar religious tenets of the schoolmaster who imparts the secular education. This system prevails all over India, but we have chosen Madras as an illustration because that presidency contains so many Christians.

The distribution of this aid to private schools is entrusted to the Director of Public Instruction, who has under his orders a staff of itinerating inspectors. The rules under which this aid is given are contained in a concise but elastic code, power being given to the director to relax many of the rules upon cause shown. The main requirement of the rules is that secular education be given in a school for four hours each day or for twenty hours in the week, and in a college for three hours each day or for fifteen hours in the week. There is a conscience clause that no pupil attending this secular tuition, be therefore compelled to attend any religious instruction, and

any time given to religious instruction is, of course, additional, and cannot be reckoned as part of the minimum of four or three hours. The form which the aid takes is either a salary grant, which usually amounts to one-third of the salaries of the teachers in a school who are qualified under the rules, or a result grant which is calculated in accordance with the numbers present and the standards attained. There are also special grants, such as a grant of one-third of the cost of erecting a school building, or a grant of one-half of the cost of furniture, appliances and libraries; as has already been said, these aids are granted to all denominations indifferently and no religious difficulty arises. Archbishop Colgan, of Madras, was a member of the committee who drafted the rules, and the various mission societies have no scruple in submitting their schools for inspection and in drawing whatever amount the rules entitle them to draw. To Mahomedans special concessions are made by the director, because they cling to Arabic and the Koran and are somewhat reluctant to accept European education. To Hindus, except in remote tracts and for female education, no such favourable concessions are necessary. They earn the grant under the rules and draw it as a matter of course. Even such institutions as Pachayappa's school at Madras, endowed by a pious Hindu founder and managed by a Hindu committee, or as the college maintained by the Maharajah of Vizianagram, receive aid under the rules. With regard to the extent to which this system of aid assists the various Missionary societies in Southern India, we prefer to give instead of a general description, some instances that have come under our own notice. The American Lutheran and Baptist Missionaries at Guntur and Ongole, on the east coast, have more than two hundred primary schools under inspection and receiving aid. One instance of an aided school amused us. A respectable Eurasian, employed in the Postal Department, the father of a large family, was sent as postmaster to a town which was visited only at intervals by a priest and where there was no Catholic school. There were Hindu schools and Protestant mission schools, but he was reluctant to send his children to these, so he himself engaged a schoolmaster on a small salary and set up a school for his own children on the verandah beside the post-office. The Catholic

neighbours heard of this and sent their children until the minimum number under the rules was reached. Then he sent in an application for inspection, inserting his own name as manager of this results grant school, and his bold endeavour was quite successful, for after the school had been carried on for the requisite one hundred and fifty days, it was duly inspected and triumphantly obtained a grant which relieved his purse of some of the expense which he had incurred. Last Easter we were at Vizagapatam where work the Society of St. Francis of Sales. Outside the town the Nuns of the Visitation are erecting a large new convent, and we found the Bishop busy sending in to the Director of Public Instruction a plan and estimates, with an application for a grant of one-third of the cost of that portion of the building which will be used as a school. For this aid is given not only to the struggling primary schools in rural villages, but also to the palatial structures in the large towns. Last year the Mission Étrangères drew more than Rs3000 as aid for their college at Cuddalore, but that is a small sum in comparison with Rs7000 drawn by the S.P.G. college at Trichinopoly and with Rs28,000 drawn by the Free Church of Scotland Christian College in Madras. The Jesuit Fathers at Mangalore drew Rs5000 for St. Aloysius' College, and the Jesuit Fathers at Trichinopoly drew Rs10,000 for St. Joseph's College. Moreover, with regard to qualifications for salary grants to these two Jesuit colleges, the Madras Government, upon the recommendation of the Director of Public Instruction, has authorised him to accept as equivalent to a university degree, the certificate of the Jesuit superior that the professors have passed through the prescribed course of training. Such an instance of fairness to a religious order shows the temper in which these grant-in-aid rules are administered.

If this result is possible in India, where for centuries Hindu and Mahomedan have been ready to clutch each other by the throat, and where almost every denomination of Christians in Europe or America has representatives, why cannot a similar result be obtained in England? It is true that in Britain the question is complicated by the existence of compulsory education, but that seems to make no essential difference. Where Voluntary schools are insufficient, the Act of 1870 provides that

Board schools be established, but it does not follow that Voluntary schools are to be starved, and that Board schools are to be pampered, until the Voluntary schools are driven out of existence. Board schools have behind them the limitless resources of the rates, but Government schools in India are in the same position for they have behind them the limitless resources of the revenues of India, yet they are not permitted to crowd out of existence the Voluntary schools in India. It all depends upon the spirit in which the system is administered, upon the spirit which the head-office instils into inspectors. Mr. Forster, in his speech upon the Education Bill of 1870, said that Board schools were only to fill up the gaps left by Voluntary schools. Sir Charles Wood, in his despatch of 1854, laid down the same principle with regard to Government schools in India. The difference is that the Government of India has loyally carried out that principle, while in England the principle has been put aside and Board schools are encouraged to swallow up all the other schools. When it is proposed to deal more liberally with Voluntary schools an outcry arises against subsidising religious instruction. Surely the simple way out of this difficulty is to do what the Government of India does, to pay Voluntary schools for the secular instruction which they give, and to leave it to the managers of these schools to add what religious instruction the managers see fit to prescribe.

G. T. MACKENZIE.

ART.. VII—MR. FROUDE AND THE COUNCIL OF TRENT.*

A HISTORY of the Council of Trent by the late Mr. Froude is a book to awaken lively anticipations, not unmixed with regrets and misgivings. Those who know the charm of his literary workmanship will welcome its appearance, but their foretaste of the pleasure in store for them will be tempered by the thought that this is the last of the works bequeathed to us by that brilliant pen.† And, unfortunately, this is by no means the only reason for regret in approaching the book before us. It would have been some source of satisfaction if this relic of a lost writer had been of a less controversial nature—some effort in the peaceful paths of pure literature and avowed romance. The subject of these lectures, indeed, gave him ample scope for displaying his power of vivid and picturesque narrative; for the great council and the troublous times in which it was held, are rich in mighty figures, and stirring scenes, and fitful changes of fortune. But if it was thus an occasion to show his strength, it unfortunately gave him yet greater opportunity for betraying his characteristic weakness. For there are few periods of history that need a larger measure of those gifts in which Mr. Froude was notoriously wanting. His warmest admirers will hardly claim for him that freedom from partisan bias, that painstaking diligence in sifting and weighing the conflicting evidence of his authorities, and that intimate knowledge of the moral and theological questions at issue, without which no writer, however gifted and eloquent, can hope to throw much light on the history of the great Reformation council.

It is with some such mingled hopes and misgivings that we take up the volume before us, to find both the one and the other only too well fulfilled. The history, if such it can be called, has both the merits and the defects which our previous know-

* "Lectures on the Council of Trent," delivered at Oxford, 1892-93. By James Anthony Froude, late Regius Professor of Modern History. London: Longmans, Green & Co. 1896.

† The two subsequent courses of lectures have been already published.

ledge of its writer would have led us to expect. And to begin with the more welcome subject of its merits, it is pleasant to find that in these last labours the hand of the master had lost none of its old cunning. He is somewhat hampered, it is true, by the narrow limits necessarily imposed on his lectures, and a very large field of action is crowded into an inconveniently small canvas. Nevertheless, he contrives to give us more than one vivid and striking picture, and the stalwart figure of his hero, Luther, stands out in bold relief against the sombre background, composed of corrupt clergy and intriguing prelates, and the people they held in bondage. Take, for instance, the following passage on the Diet of Worms :

Never had the city of Worms witnessed a spectacle more magnificent than on the occasion when Luther appeared there. Deputies were collected from every part of the Empire; the young Charles, just twenty-one, pale, eager, intense, wise beyond his years, on the Imperial throne; the Roman cardinal in his purple, with his retinue of divines; princes and barons, with their knights and gentlemen, glittering in their steel coats in the pale light of the April afternoon; burgher representatives from the free cities—all passionate and heated with the seven days' angry debate on the corruptions of the Church, which had preceded Luther's arrival. Before them the mean, insignificant-looking monk in his brown frock, who had brought together that august assembly, standing there under the Pope's curse to be tried for his life (p. 52).

We quote this not merely as one of the most pleasing purple patches, but as giving what may be called the keynote of the whole work. It is, indeed, a prose drama of no mean order. And if we look at it simply as a work of art, an historical romance cast in the somewhat singular form of lectures, we are constrained to allow its high merit and augur well for its success.

But we cannot forget that the book purports to be something very different from this—nothing less, in fact, than the judgment of a grave writer on one of the most momentous epochs in religious history. Nay, the author himself tells us that it is impossible to magnify the importance of the Council which he has taken for the subject of these lectures. If this be so, a heavy responsibility rests on one who undertakes to set forth, and interpret to his young hearers, the story of that

eventful epoch. Is it too much to ask him to weigh his words well, and deal impartial justice to the various actors in that historic drama? May we not look for a calm and candid statement of facts, and a searching examination of their meaning, undisturbed by bias, or prejudice, or party passion? Something like this might well be expected at the hands of an Oxford Regius Professor. Mr. Froude, however, has given us none of these things. And what do we find in their stead? A very one-sided and narrow view, that can only serve to mislead the unwary reader, and provoke the indignation of those who are better informed—and it may go far to give a new lease of life to some venerable prejudices and misconceptions, which were happily fading into oblivion.

A Catholic critic may well find it hard to meet the Professor's charges without anger or bitterness. Who, indeed, can speak with becoming patience of a writer who justifies the barbarous execution of the Blessed John Fisher, while he glorifies Crumwell and Cranmer as the fathers of our freedom? And yet there are some reasons that restrain us from bringing any railing accusations against this provoking author. In the first place, "we war not with the dead." We could forgive Mr. Froude many things for the sake of the name he bore, and for love of his brother's memory. And thirdly—shall we say it?—with all respect for his great powers as a master of nervous English, we have some difficulty in taking him quite seriously.

But let us leave the personality of the author, as far as may be, out of our consideration, and turn our attention to his presentment of the Tridentine history. And what, in a few words, is the picture he has given us? The task of summing it up is not so hard as might be thought, for be its defects what they may, Mr. Froude's view of the Council, and indeed of the whole Reformation movement, has, at any rate, the merit of extreme simplicity. The laity, it would seem, were constrained, sorely against their own will, to revolt against the tyranny of a corrupt and degenerate clergy. The Emperor Charles V. and the other secular princes, anxious to bring about the much-needed reform demanded by Luther and his fellows, sought to avail themselves of the help afforded by a General Council of the Western Church. But the intrigues of

popes, and cardinals, and prelates were more than a match for these well-meant and honest endeavours, which in other circumstances had every hope of a successful issue. The long expected Council was first delayed, then controlled by the Pope. And the assembled bishops, anxious to exclude the Protestant divines and stave off their measures of drastic reform, amused themselves by laying down a number of "metaphysical" definitions on points of doctrine, which only served to accentuate and perpetuate the unhappy divisions of Christendom. The princes, justly indignant at these proceedings, felt that it was time that the farce should end. Maurice of Saxony, apparently with the connivance of the Emperor, marched upon Innsbruck, and Trent was hastily abandoned by the guilty bishops. "The unfortunate Fathers," says the sympathetic historian, "were like a gang of coiners surprised by the police" (p. 300).

Such, in our own imperfect words, is the story which we have gathered from Mr. Froude's lectures. His course closes, somewhat abruptly, with this suspension of the Council in 1552. He contrives, however, to find room for the following tribute to its later labours:

The Council, the child of so many hopes, which was to have restored peace to Europe, vanished into space, with its last act making peace impossible. It met ten years later, but in purpose and nature a new assembly, with which I have no present concern. It met no longer with a pretence of desiring peace, but to equip and renovate the Roman communion for the reconquest of its lost dominions. It met to split nations into factions; to set subjects against their sovereigns and sovereigns against subjects; to break the peace of families, to fight with and trample down the genius of dawning liberty. The history of Europe for a hundred years was the history of the efforts of the Church, with open force or secret conspiracy, with all the energy, base or noble, which passion or passionate enthusiasm could inspire, to crush and annihilate its foes. No means came amiss to it, sword or stake, torture chamber or assassin's dagger. The effects of the Church's working were seen in ruined nations and smoking cities, in human beings tearing one another to pieces like raging maniacs, and the honour of the Creator of the world befouled by the hideous crimes committed in His name. All this is forgotten now, forgotten or even audaciously denied (pp. 300-1).

There is certainly no mistaking the meaning of this verdict, or, to speak more accurately, this indictment against the Tri-

dentine Council. The Popes and the Catholic bishops are arraigned as the guilty authors of the unhappy divisions which have desolated Europe in the past three hundred years. And when Mr. Froude has done due honour to his Protestant heroes, and sung what may be called a hymn of triumph over the freedom which they won for us in that fateful fight, he adds:

Yet with a little more wisdom, a little more goodwill in the Roman Pope, mankind might have been spared so bitter an experience. The Council which Charles V. had brought together might have peacefully accomplished the same results. It was wrecked only on the determination of the Church of Rome to resist the reform of abuses which the Church itself could neither deny nor excuse (p. 303).

And this extravagant picture of the Council and its proceedings is not put forth in some Protestant pamphlet, or delivered with due roll of drum ecclesiastic in the congenial atmosphere of a "No Popery" meeting. It comes before us as the teaching of history. It purports to be the impartial and matured verdict of one who has studied the facts for himself, and speaks with all the authority that belongs to a *Regius Professor*!

If the simplicity of Mr. Froude's version of the Tridentine history makes it a light labour to give our readers some account of the story told in these lectures, the task of testing its truth is by no means so easy. And the difficulty is certainly not lessened by the singular scarcity of documentary evidence and references to authorities. For this blemish, indeed, the author himself is doubtless free from blame, as he did not live to prepare the text for publication, and the lectures which were printed in his lifetime were duly furnished with references. The anonymous editors of the present volume, while calling our attention to this fact, have abstained from any attempt to supply the deficiency. All that is vouchsafed us is the following comfortable assurance:

The quotations are not literal translations, but abridgments or paraphrases, and as their accuracy can, for the most part, easily be verified, it has been thought advisable to publish the lectures as they stood, with only a few verbal corrections (Preface).

There is, however, less reason to regret this omission, as the

real question at issue is something very different from the verbal accuracy, or otherwise, of Mr. Froude's quotations, or the trivial details of his narrative. We may, perhaps, have our misgivings concerning some of his statements, and on one or two of them we may have something to say before we have done. But what chiefly concerns us here is the larger and deeper question which the book, as a whole, will raise in the minds of so many readers. Granted, for argument sake, that this or that expression may be a shade too strong, and the colours may here and there be laid on with a too lavish hand, still the question remains, is the picture true or no in its main features? Was the Reformation a revolt against priestly tyranny, a movement born of light and new knowledge, and a yearning for real reform? Was this the one object of the Emperor and the princes and the Protestants, while the Pope and his prelates fought against it by intrigues and delays till the hope of peace was lost, and Europe was rent asunder?

To give an adequate answer to these questions it would be necessary to write the history not only of the Council of Trent, but of the whole Reformation movement from its first faint beginning—a task which, for obvious reasons, cannot be attempted here. It may be found in full in Pallavicino's great work, or told in a more compendious fashion in Hergenröther's "Church History." Here we must content ourselves by setting forth, in as few words as may be, our own reading of the facts, and some at least of our reasons for regarding Mr. Froude's version as the veriest travesty of the truth.

Let us say at once that we have no wish to meet Mr. Froude in his own fashion, and give an equally partisan picture from the other side. It is easy to abound in comminations and curses on the Reformation and its authors, but it will perhaps be more profitable to make some attempt to understand the real meaning of the movement. Now, we are by no means prepared with a view of the matter that can be set forth with the terse simplicity of Mr. Froude's theory. For that simplicity is itself enough to stamp his estimate as unreal. The movement called by courtesy the Reformation is really one of the most complex events in history, the outcome of many and widely different causes, and the work of very various agents, swayed by strangely mixed and contrary

motives. It is not the simple sweep of one wide wave, but a very *mæclstrom* of multitudinous and conflicting currents. We can only make it simple by shutting our eyes to a good half of the facts, and eliminating some of the main factors of the problem.

Without making any claim to completeness, we may perhaps select the following as among the most important forces.

The noblest element is that which has somehow been suffered to give its name to the whole movement—the indignation aroused by the prevailing corruptions, and a passionate yearning for reform. This factor has certainly not been forgotten by Mr. Froude, for it is this that he exalts at the expense of the others. And he makes matters worse by representing the corruptions which provoked it as the peculiar portion of the clergy, who were consequently to be reformed by the zeal and wisdom of lay princes and statesmen in the light of the new learning.

Now we are certainly not going to dispute the existence of grave corruptions, or question the fact that this was one of the main sources of the religious revolution, and the unhappy divisions which have followed in its train. The proofs thereof may be plainly seen in the Tridentine decrees, and in the lives and writings of witnesses more unimpeachable than Mr. Froude's favourite, Erasmus. But is it true that the corruption was confined to the clergy, so that the reform must needs have come from the statesmen and the scholars? We confess we had thought that the latter had, to say the least, their full share in the prevailing evils of the age; that some of the ecclesiastical abuses were largely due to secular influences, and to that renescent paganism which darkened the new dawn of classic learning. He must, surely, be a singular censor of morals who can hail the humanist scholars as helpers in the cause of reform, while he lashes the vices of the unhappy monks and clergy!

The taint of more than pagan corruption which followed in the wake of the Renaissance had done much to beget and spread further those evils against which the Reformers clamoured so loudly. Yet, by a strange freak of fortune, the light-armed forces of the humanist scholars played an important part in the battle against the monks and clergy. And their presence may be regarded as a sign that there was already a foreign and dis-

tinctly immoral element in the movement. Is it zeal for reform, and for the light of the pure gospel that speaks in the scurrilous buffoonery of such works as "*Epistolæ Obscurorum Virorum*," and that "savage satire," as Mr. Froude justly calls it, the "*Julius Exclusus*?"* It would be unfair to hold the Reformers responsible for all that was said or done by their allies. Still, the presence of this element should not be overlooked if we would understand the movement as a whole. When once the banner of revolt against Church authority was raised—let the original motive be ever so pure—it was only natural that a strangely assorted crew of allies and camp-followers should rally round it. And thus, if only for the sake of law and order, the duty of upholding legitimate authority in the Church was not less urgent than that of reforming its corrupt members.

The intermingling of these two divergent currents would have made the problem sufficiently perplexing. But they were not left to take their natural course. Their movements were now neutralised, or checked, now modified, and now hurried on with a fresh impetus, by another system of very various forces that had their origin in the loud-roaring loom of politics. The Emperor and the other secular sovereigns do, indeed, play an important part in Mr. Froude's version of the Reformation drama, but they are represented as simply striving for moral and religious reforms. They are, it would seem, the chosen champions of light and liberty against a corrupt and overbearing priesthood. We are told how speedily and peacefully the religious changes were carried out throughout the north of Europe; and in one passage the author dwells with delight on the new birth of popular freedom, which he apparently regards as one of the blessings for which we are beholden to the Reformation. Now, even without much acquaintance with sixteenth century politics, we might well be pardoned for some scepticism as to the reforming zeal of the German princes and statesmen. No doubt their policy was influenced in some degree by moral and religious motives. But is there not yet greater reason for thinking that too many of their actions in the matter of ecclesiastical reform

* But why did he deign to translate it at length and give it to his Oxford pupils as a source of information about Pope Julius II.? See his "*Life and Letters of Erasmus*."

were guided, or inspired, by political aims and ambitions? And it is by no means true that the change of religion was generally associated with a larger measure of popular freedom; still less is it the case that the Reformation itself was the cause of any such emancipation. Even when the two changes are found together, the advancing wave of democracy may as reasonably be regarded as the source rather than the fruit of the change in religion. And to some it will seem that the political history of the time bears tokens that a very different current was at work in many quarters. There was a tendency to set up the despotic ideal of pagan Cæsarism, in place of the truly democratic estates, and the limited monarchies of mediæval Europe.* And besides these domestic struggles between princes and peoples, the restless rivalry of the nations was roused to fever heat by the growing power of the House of Hapsburg. Who can deny that these various forces were at work in the political world, or that they had a far-reaching influence on the course of the Reformation? Schiller, who scarcely yields to Mr. Froude in his praise of the good done by the teaching of the Reformers, nevertheless allows that the princes were constrained to act as they did by reasons of state policy, and that on both sides religious fanaticism was helped by "very worldly passions."†

All these things must be borne in mind and given their due weight, if we would rightly understand the circumstances under which the Council of Trent was summoned, and the difficulty of the task it had before it. But there is another element in

* The question of Renaissance Cæsarism has been admirably treated by Mr. Lilly in his "Chapters in European History." See DUBLIN REVIEW, April 1879.

† "Der Reiz der Unabhängigkeit, die reiche Beute der geistlichen Stifter, musste die Regenten nach einer Religionsveränderung lüstern machen, und das Gewicht der innern Ueberzeugung nicht wenig bei ihnen verstärken; aber die Staatsraison allein konnte sie dazu drängen. Hätte nicht Karl der Fünfte im Uebermuth seines Glücks an die Reichsfreiheit der deutschen Stände gegriffen, schwerlich hätte sich ein protestantischer Bund für die Glaubensfreiheit bewaffnet, u. s. w."—"Geschichte des Dreissigjährigen Kriegs," Theil i. B. 1. "So feurig auch das Interesse war, mit welchem die eine Hälfte Europens die neuen Meinungen aufnahm und die andere dagegen kämpfte, so eine mächtige Triebfeder der Religionsfanatismus auch für sich selbst ist, so waren es doch grossentheils sehr weltliche Leidenschaften, welche bei dieser grossen Begebenheit geschäftig waren, und grossentheils politische Umstände, welche die unter einander im Kampfe begriffenen Religionen zu Hülfe kamen. In Deutschland, weiss man, begünstigte Luthern und seine Meinungen das Misstrauen der Stände gegen die wachsende Macht Oesterreichs, u. s. w."—"Geschichte der Unruhen in Frankreich, u. s. w."

the problem, the consideration of which is even more important—the doctrinal tenets of the German Reformers. It is necessary to insist on this point, because there is a very common tendency to put it aside, or to confuse it with another question from which it is really distinct. And the somewhat ambiguous nature of the word “reform” serves to support and shelter this confusion. As the divines of Wittenberg did not profess to bring in a new religion, but simply claimed to preach the gospel in its primitive purity, they were naturally led to speak of such Catholic doctrines as they rejected as so many corruptions of the truth, and to regard this rejection—like the removal of practical abuses—as a *reform*. But however natural this language may be in their mouths, and however flattering to the partisans of one side, it is obviously the duty of a fair and philosophic historian to make a clear distinction between changes in doctrine and reforms in practice.

It may, perhaps, be urged that the changes in belief were but the result of an impetuous zeal for reform, driven to excess by the perverse resistance of those who lived on the abuses and practical corruptions. But this is, surely, a crude and superficial account of the matter—much on a par with the opposite view of some Catholic controversialists, for whom Luther and his companions are nothing more than rebellious monks, seeking to gratify their own lust and ambition under the cloak of a zeal for religion. If we look further and deeper into the facts, these narrow theories will hardly satisfy us. An indiscreet zeal against abuses—to say nothing of the private failings and passions of individual reformers, or of the arrogance and needless violence of some who sought to check them—may have helped to hasten the *dénoûment*; and, undoubtedly, these things embittered the feelings with which the Reformers assailed the Catholic doctrines, and hardened the obstinacy with which they maintained their own. But, unless we are much mistaken, the difference of doctrine was there from the very first. Even before his famous assault on the Indulgences, Martin Luther had already adopted principles which may be said to contain the germ of his subsequent system. Opinions may differ as to the origin of his peculiar doctrine on justification. Some may think that he worked it out for himself by his own interpretation of St. Paul; others that he had taken too literally some unguarded

expressions of mystic writers, like the author of the "*Deutsche Theologie*"; and others, again, with less reason, will seek to connect it with the tenets of the Paulicians. But however he came by them, it is clear that Luther's ideas on this subject were already taking definite shape before 1517, and were the cause, rather than the outcome, of his attack on the Indulgences.*

"It is well worthy of remark," says Ranke, "that, even then, Luther looked for the salvation of the world far less to an amendment of life, which was only secondary in his eyes, than to a revival of the true doctrines; and there was none with the importance of which he was so penetrated and filled as with that of justification by faith."†

A fair and candid consideration of these various factors in the Reformation movement, can hardly be favourable to Mr. Froude's version of Tridentine history. For it is only by putting some of them out of sight, that we can come to regard his story as even a plausible explanation of the events. Had the question at issue been nothing more than the removal of abuses, and corrupt practices, and priestly tyranny, a general council might well have brought the whole matter to a peaceful and satisfactory conclusion. And if the Emperor, and the German princes, and divines, had nothing but this benevolent object in view, the Pope and his bishops might perhaps be left to bear the blame of thwarting their efforts, and desolating Europe with religious divisions. But when once we come to examine the dogmatic teaching of the Wittenberg Reformers, and the principles implied in their whole course of action, the matter will appear in a very different light. It is idle to accuse the Bishops at Trent of creating divisions in Christendom, if a real and deep division was made already. And with what show of justice can they be blamed for hindering religious reunion, if that union was no longer possible, and the wounds were so deep and wide that no council, however full and free and representative, could have hoped to heal them?

It is in vain that Mr. Froude reminds us how all were still prepared to abide by the decision of a free general council.

* This subject has been thoroughly investigated by Dr. Döllinger in the third volume of his work on the Reformation.

† "*History of the Reformation*," vol. i. p. 326, English translation. The historian is here speaking of Luther's language before the outbreak of hostilities.

For who can really believe that such a motley assembly as that which he pictures, could have come to any decision on the profound questions at issue? And if we can, for a moment, imagine the majority deciding against Luther's fundamental doctrine, his *Articulus stantis aut cadentis Ecclesiæ*, can we conceive him submitting to this decree? Why should he bow to the decision of a very fallible assembly against a doctrine which he had found for himself, as he considered, in the very Word of God? It does not follow that the call for a council, and the offer to abide by its judgment, was therefore insincere and disingenuous. For the Council was to decide by convincing from the scripture, and this readiness to accept it need mean no more than an expression of the reformers' confidence in their own convictions, and in the justice of their cause. On the other hand, if we suppose that the German princes, with the possible connivance of the Emperor, had succeeded in capturing the Council, intimidating the Bishops by their threats, or outnumbering their votes by a liberal infusion of lettered laymen and Lutheran divines, what would have been the inevitable result? Assuredly, not peace and unity. A Tridentine Latrocinium might have legislated for the Northern nations. Fra Paolo and his latest English disciple would have preached panegyrics on its proceedings. But the Pope and his loyal children in Spain, and Italy, and Ireland, would certainly have stood aloof—and the divisions would still have been, to say the least, as wide as ever.

Nor can it be said that some compromise might have been effected between the different parties; that "metaphysical" questions of doctrine might have been left alone, or treated as moot points, so that peace and unity might be saved, and all might thus join hands in the good work of progress and moral reform. We would not speak lightly against a policy of give and take, in the common interests of peace and charity. What society, sacred or secular, can afford to do without some such mutual forbearance on the part of its members? But there are certain indispensable conditions, without which no honourable or useful compromise can be effected. There must be some common basis of agreement. While the differences are only on minor matters, the private opinions of individuals may well be sacrificed, or silenced for the sake of some greater good. But what

can be hoped of a compromise where the parties differ on deep and fundamental principles, where the reality is sacrificed to grasp at the shadow, where great truths are hushed in silence, or muttered with bated breath, as private opinions, and their open denial is patiently endured, in order that believers and unbelievers may hide their differences, and find some miserable mask of unity in diluted liturgies and ambiguous creeds? And this was all that could be achieved by Mr. Froude's free council.

At first sight, it might seem hard to understand how any intelligent student of Reformation history can miss the great difference in principle and doctrine between the Papal and Lutheran divines. But Mr. Froude does not seem to have been at much pains to master the meaning of the Catholic teaching, if we may judge by the following remarkable passage on the subject of Indulgences :

What indulgences were, nobody precisely knew. Originally they meant no more than a relaxation of the ordinary Church discipline—permission to eat meat in Lent, and such like. As time went on they assumed a graver character. Plenary indulgences were issued at the Crusades; a sort of papal benediction—an intimation that the buried sins of warriors risking their lives for God and Christ would not be sharply looked after. The practice, once established, was continued as an easy means of raising money, and it was found better to leave the meaning of it undefined. Casuists said that indulgences were a remission of penances inflicted by Church authority on confession of sin. Objectors answered that penances were medicines ordered for the health of men's souls; that it was a strange way of doing good to a sick man to absolve him from the necessity of taking his physic. But the system was popular, and the longer it continued the wider the construction that was placed upon it. The sense of sin was uncomfortable, repentance difficult, and penance or purgatory disagreeable. It was pleasant to feel relieved by a Pope's remission, which could be bought for a few shillings. The authorities perhaps considered that, if indulgences could do no good, at least they could do no harm. When questions were asked about them by curious persons or councils, the explanation finally given had been, that the merits of the saints exceeded what was required for their own salvation, the excess was laid up in the papal treasury for the Pope to distribute. If at any time the supply was insufficient, Christ's merits were infinite and inexhaustible for the Pope to draw upon; and the merits of the saints and the merits of Christ together would be imputed to those who had no merit of their own, if they had faith enough to buy the indulgences.

It is interesting to observe that this was the origin of the Protestant

doctrine of imputed righteousness—I mean of the particular and prominent position which it assumed in the Lutheran theology. The Pope's doctrine was that sinners could be saved by the imputation of the saints' merits with Christ's in addition. Luther said that saints have not merit enough to save themselves, that no action of man is good enough to stand God's scrutiny. The work is Christ's alone. He found the belief in substitution already established. He accepted it with a change of persons. The difference was that Luther required faith and repentance and a renewed life, if the imputed righteousness was to be of any avail. The papal method required only a ducat or two (pp. 28-30).

It is difficult to treat this utterance seriously. But our sense of its absurdity is soon lost in a feeling of regret at finding one whose high powers deserved some better employment, displaying this airy ignorance on a grave subject. What can be said of an author who can either take upon himself to lecture on this question, without having first consulted the proper authorities, or having done so, can insult his audience with this travesty of the Catholic doctrine? We do not expect the Professor to receive that teaching as true. But is it too much to ask that he should make himself acquainted with its real nature, before he makes it the subject of his discourse? What becomes of this marvellous comparison between the Catholic and the Lutheran doctrine, when we recall the fact that an Indulgence is but the remission of temporal punishment due to a sin, the guilt of which has been forgiven—that the merits of the saints are themselves the fruit of the merits of Christ—and that no Indulgence can be of any avail without real repentance? This fact might have been learnt from any handbook of theology, nay, from any well-instructed Catholic child. But that it may not be said that our doctrine has only taken this shape since Luther's time, we may refer to a standard work printed at Venice in 1495, when the Reformer was but a boy—the “*Summa Angelica*.” Here we are told plainly that an Indulgence is “*quædam remissio pænæ debitæ peccato post contritionem habitam de eo*.” And to go to a greater authority than Brother Angelo, the *locus classicus* in the Canon law, we find Pope Clement VI., while laying down the doctrine about the “treasure” of the merits of Christ and the saints, plainly stating that the treasures are to be applied *vere penitentibus et confessis*.* So much for the assertion that “the papal

* Extrav. Com. l. 5, t. 9, c. 2.

method required only a ducat or two." And if the Catholic doctrine of Indulgences may be mistaken, or misused by ignorant or evil-minded men, is not the Lutheran doctrine on justification, to say the least, equally liable to abuse and misconception? But we should be sorry to treat that doctrine as Mr. Froude has treated this Catholic teaching.

There is, unhappily, no doubt that there were abuses in this matter of Indulgences; and no Catholic, however anxious he may be to defend the orthodox faith, can have any sort of sympathy with these simoniacal and superstitious practices, or any wish to screen, or excuse the offenders. At the same time, we may be allowed to add that ignorance and prejudice have grossly exaggerated the story of these abuses, and innocent men have been made the subject of unjust reproach. Such would seem to be the case with Luther's antagonist, the Dominican Tetzel, of whom some Catholic writers would fain make a convenient scapegoat. As might be expected, he cuts a sorry figure in Mr. Froude's pages.

Tetzel went about his work [we are told] as if to challenge notoriety. . . . The churches were decorated to receive him, a red cross was set on the altar, a silk banner floating from it with the papal arms, and an iron dish stood at the foot to receive the money of the purchasers who came to trade. Tetzel himself, from the pulpit, exhorted every sinner to use his opportunity and come and buy salvation. No sin, he said, was so gross that an Indulgence would not cover it. The efficacy of the remedy was proved by one plain argument—that any one who doubted was damned eternally.

It was said, besides, that Tetzel and his companions were dissolute livers, and spent their share of the spoil in drink and debauchery. It may have been so; but such charges are easily brought and easily believed. If Tetzel had been a saint, his errand was an equally disastrous one to his employers (pp. 33-4).

As we read this, we are somehow reminded of the orator who relied on his memory for wit, and on his imagination for facts. For the "one plain argument" put into Tetzel's mouth is obviously a reminiscence of Swift's profane buffoonery.* It is only too true that such calumnies as were flung at Tetzel and his friends "are easily brought and easily believed." Why, then, are they thus repeated, and coupled with an account of

* See "A Tale of a Tub," sec. iv.

the preacher's language, which is equally void of foundation? A more careful historian would have considered the evidence brought together by Valentin Gröne, who has shown the much-maligned Dominican in a very different light.*

If we may judge by his utterances in the present volume, Mr. Froude does not seem to have made any attempt to understand the Catholic position, or to see how the task confronting the bishops assembled at Trent would appear from a Roman standpoint. Or if the attempt has been made, it has surely been singularly unsuccessful. Before we leave the subject, it may be well to see if we can do something to supply this deficiency. We have already seen what were the main forces at work in the movement, and the foremost dangers hanging over the Church like lowering clouds—the corruption and abuses crying aloud for reform, new and dangerous doctrines arising out of the teeming waters of German thought, with an energy that was strengthened and intensified by the prevailing corruptions, and by the intemperate zeal of many of those who were clamouring for reform. And this double danger was further enhanced by the conflicting interests of the Emperor and the other secular princes. In the face of this storm, the Pope and the bishops had the plain duty of carrying out a searching reform in matters of discipline and morals; but it was not less necessary that they should strive to stem the rising tide of false doctrines, and, what is more, that they should carry out this work in such a way as to vindicate the principle of Church authority, and compel the assent of all loyal Catholics to their decisions. They had no direct concern with merely political matters, except that the peace and concord of Christian princes was necessary, in order that the council might assemble in safety and without fear of interference, and prosecute its labours with some hope of success. Of any interference on the part of secular sovereigns, and of the intrusion of laymen and Lutherans into the discussions of the council, the bishops were justly jealous—not merely from the fear of being reformed, but as a

* See Hergenröther, "*Kirchengeschichte*," iii. p. 8. Besides the work, "*Tetzel und Luther*," to which the historian refers, Gröne has written a valuable monograph on the subject of Indulgences, where he says emphatically that he has nowhere found the Catholic teaching on that question put more clearly than in Tetzel's theses.—"*Der Ablass, seine Geschichte u. Bedeutung*," u. s. w." p. 116.

matter of right and principle, and to guard the faith committed to their keeping.

Mr. Froude makes merry over the unanimity and despatch displayed by the Fathers in defining "metaphysical" points of doctrine, compared with the difficulties and delays which beset them when they came to deal with the thorny problem of reform. It is strange that he should miss the real significance of this unanimity in doctrine. The bishops of Trent were not of one nation, or of one theological school. They had amongst them some men of no mean ability, and as his own account of the discussions bears witness, they were not wanting in obstinacy and independent spirit. If, then, the doctrines denied by the Reformers were no more than scholastic opinions, how are we to explain this singular agreement? Even for those who do not bow to the authority of the Council, this unanimity might well be enough to show that the Wittenberg doctrines were really in conflict with the common belief of the Western Church.

Some progress had already been made in their arduous task, when the labours of the bishops were rudely interrupted by the march of Maurice. We need not enter into the causes and motives of that movement. But we may remark in passing, that Mr. Froude's conjecture as to the consent, or connivance, of Charles, hardly seems to be in keeping with his own picture of the Emperor's character. And on the hypothesis of this collusion, the hurried flight of the Emperor, through rains and snows, when he was already stricken down by sickness, strikes us as a somewhat needless piece of dramatic realism.

But what is of more moment than this matter of imperial statecraft, is our author's astounding language on the subsequent history of the Council. His words have already been quoted on a previous page, and there is, happily, no need to repeat them here.* In justification of his sweeping charges he vouchsafes us one solitary piece of evidence, which will scarcely be thought conclusive—a brief reference to the massacre of St. Bartholomew and to an alleged Papal approval of that dastardly deed. We can by no means accept his account as accurate; and the accusation he repeats has already been met by more than one Catholic writer.

* See p. 327.

But, even as it stands, the statement would not justify Mr. Froude's language. What would be thought if a Catholic historian were to charge the Reformers with deluging Europe with blood, on the strength of the slaughter at Drogheda, or the Nones of Haarlem?

And what is the true story of those closing years which Mr. Froude has painted in such a lurid light? The political changes which suspended its labours for ten troublous years, made no real break in the unity of the Tridentine Council. If the Protestant leaders had abandoned any hope of controlling it, there was no change in the purpose of the Catholic Bishops. They met once more to take up and complete their twofold task of vindicating and safeguarding the teaching of the Church by dogmatic definitions, and purifying her members by rigorous reforms. The student of history who wishes to understand the story of their labours will do well to turn from the bloodstained chronicles to which Mr. Froude would send him, and betake himself instead to the Acts and Decrees which the Tridentine Fathers have left us. There, he will find, on the one hand, a series of luminous expositions of the Catholic doctrine on the needs and weakness of our fallen nature, on the gift of justification and supernatural holiness vouchsafed us through the merits of our Divine Redeemer, and on the Sacraments which are the channels of His saving grace. And, on the other hand, may be seen a code of laws carefully devised to correct and prevent abuses, to order and elevate the lives of the clergy, and purify the morals of the people. But, if we wish to see more clearly the truth of that teaching, and the reality of that reform, we may judge of the one by its sources, and of the other by its fruits. Going backwards up the stream of tradition we may see the early Fathers and schoolmen teaching and explaining the doctrines, which are, so to say, condensed and crystallised in the dogmatic definitions of Trent. And coming down the tide of later Catholic history, we may find the Tridentine reforms put in practice by zealous bishops, in the holding of synods, and founding of seminaries, and the due ordering of divine worship. The real meaning of the campaign inaugurated at Trent may be better learnt by looking at the good work done by St. Charles in his synods and in his pastoral labours at

Milan, than in wandering over battlefields and scenes of massacre.

If we could hope that Mr. Froude would send many of his readers to study the history of the Council for themselves, we should have little reason to regret the appearance of these brilliant but misleading lectures. For who can set limits to the good which can hardly fail to follow from a true knowledge of the Council of Trent, and of the place it holds in modern religious history? The divisions that came with the Reformation movement are, unhappily, still with us. And while in some quarters the new ideas which were then adopted have run their full course, elsewhere, as Cardinal Newman tells us, there are those in whom that progress has been arrested, so that they are "frozen in an intermediate state between Protestant premisses and their rightful inferences." But now, both among those who have hitherto halted half-way, and among those who have drifted so far down the stream that they can see the dark issue before them, the yearning for a return to unity is once more finding voice. This in itself is a happy omen. But the first condition for success is a clearer knowledge of the nature and causes of the schism, and of the one principle that can avail to heal it. And these things are seen writ large in the history of the Tridentine Council. It stands at the parting of the ways, when the first steps were being taken to break up the ancient unity of Western Christendom, and if it availed not to bring back those who were already adrift—as, indeed, no Council has ever done—it still succeeded in the work for which it was summoned. It stayed the tide of desertion by asserting and setting up the principle of authority, making no sacrifice of truth for the sake of outward unity, and showing how the only real and living unity is that which has truth for its bond and foundation, and how abuses and corruptions can find a real reformation, while we hold fast by the faith of our fathers.

W. H. KENT, O.S.C.

ART. VIII.—THE CELTIC SOURCES OF THE DIVINA COMMEDIA.

IN a work published a few years since at Bologna by Francesco Corazzini, under the auspices of the Italian Accademia delle Scienze, attention is called to the critical essays of Mussafia, who maintains that the whole plan of Dante's great poem is of Irish origin. Corazzini's work, of which, as stated in the preface, only 200 copies were printed, has not been translated into English or French, and has (probably for this reason) escaped the notice of the distinguished scholars of our day who have devoted special study to Italian and Dantesque literature. Its importance consists in the fact that it is the first time, after an interval of nearly 600 years, in which Italian critics have come forward to prove that the work of their immortal countryman derives its source from the remote island of Erin, so renowned in the earlier ages of Christendom as the lamp of learning. The "Divine Comedy" has been translated into every language of Europe, not once but repeatedly, and learned commentators (including in our own time the Holy Father Pope Leo XIII., M. Arnold, Rossetti, Dean Plumptre, &c.) have given their tribute of admiration and served to elucidate the pre-eminent beauties of Dante; but with rare exceptions translators and commentators have passed lightly over the sources of his inspiration. It is not the object of this article to trace all the sources which they think inspired the great poet, namely, the writings of the ancients, especially the sixth book of the *Æneid*, the poetic visions of the Middle Ages, Eastern and European, the vision of his master Brunetto Lattini, the Sagas, and the works of art which in his time were so plentifully scattered around. Nor is it to the purpose whether Dante read Homer in the original or not. Dean Plumptre says it is possible, though not probable, that he may have had access through translation or otherwise to the vision of Hades in the *Odyssey*, or to the mythical representations of the unseen in the *Gorgias*, the *Phædo*, the *Republic* of Plato, whereas Bruce Whyte, in his

"Histoire des langues Romanes," says that Dante's knowledge of Homer is evident from a vast mass of imitative passages, and surely his admiration of Aristotle must have led him to inspect that author in the original tongue. There certainly existed in his day no translation of the Iliad from which he could derive his information.

Most of the modern commentators have been content to say that the author of the *Divina Commedia* appeared to be indebted for many of his ideas to the vision of Fra Alberico, a monk of Monte Cassino, who flourished in the preceding century. This statement is to be found in the preface of Cary's translation (1812), and as the translator was librarian of the British Museum during the greater part of his life, it is significant that he seems to have passed over the claims of St. Fursey. Mr. Cary was also a clergyman, and must have been conversant with the writings of his illustrious countryman Ven. Bede, whose life of St. Fursey exists in the British Museum, and in this book (written 500 years before the birth of Dante) is found the vision of Hell, Purgatory and Paradise, from which all subsequent poems in this line of thought may be said to derive their origin. It seems more than probable that Mr. Cary had read Bede's works, and among them St. Fursey's vision, and it is to be regretted that so distinguished a writer kept silence on so important a point of literary history. Thirty years after the appearance of Cary's translation the German writer Kopitsch (Berlin, 1842) unfolded to the world, in the preface to his translation of Dante, the vision of St. Fursey, in which any reader could observe the similarity of the *Divine Comedy* to that work. So interesting a discovery evoked no notice in England, but was received in France as a revelation of great importance. An essay was published by M. Labitte in the *Revue des deux Mondes*, 1843, entitled, "*La Divine Comedie avant Dante*," wherein he alludes to the Celtic authors who had written before Dante on Hell, Purgatory and Paradise, and two years later appeared Ozanem's "*Sources Poetiques de la Divine Comedie*," in which great stress is laid on the visions of St. Fursey and Tundale. It may perhaps be put down as one of "the curiosities of literature" that Mr. Cary should be so obstinate (in all his editions) in favour of Alberico, and that the countrymen of

Dante should be labouring so strenuously to show that he derived his ideas from Ireland.

For the purpose, however, of the present writer it is not sufficient to show that St. Fursey's "Vision of Hell, Purgatory and Paradise," was written 500 years before Dante was born, or that Dante's great poem follows the same broad outlines. It is essential to establish that Dante had occasion to see St. Fursey's work, and that in some passages (as well as in the general scheme) there is a marked resemblance. It is the pious belief of educated Englishmen that Dante studied for a time at Oxford, and only a year ago the letters published in the *Times* on this subject, also two studies of Dante by Dean Plumptre in the *Contemporary*, seemed fully to justify such belief. In the great poet's time Italian literature was just emerging from the gloom of the dark ages; there seemed to have been few vestiges of the early writers of Italy, therefore the great master mind in his many wanderings made extensive acquaintance with the writings of other lands, collected them with reverential sympathy, and "boldly considered they were his by right of conquest." Either at Oxford or elsewhere he conceived a singular affection for the life and writings of the Venerable Bede (whom he places in Paradise, canto x. line 130), and as the whole of St. Fursey's vision is recounted in his life by Bede (*vita Furs.*) it is reasonable to suppose that it was read by Dante. But if the learned commentators say that Dante's studies at Oxford must be a question open to doubt, there is still every motive to suppose that he read Bede's works in Italy or Paris, or that he saw one or other copy of St. Fursey's life and vision, in that age to be found in every library of Europe. The learned Canon O'Hanlon, in his "Lives of the Irish Saints," shows that few saints were held in greater renown and reverence during the Middle Ages, that a list of the lives of St. Fursey would fill a volume, and that many passages of the Divine Comedy closely resemble parts of the vision of that saint as related by Bede.

It cannot fail to be interesting to give a short sketch of St. Fursey. He was born in the sixth century, of royal blood on both sides, being the son of Fuiloga, the King of Munster: his mother was Gelges, daughter of Aedfind, King of Connaught. Aedfind was so displeased with his daughter's marriage that

she fled with her husband, and took refuge with his uncle, St. Brendan, who then resided in his monastery of Clonfert (Cluamfort). When their child was born the famous St. Brendan baptised him under the name of Furseus. From his earliest years his great sanctity manifested itself, and by the advice of St. Brendan he retired to and built a monastery near Lough Obsen. The present old church of Kilfursa on the banks of Lough Corrib is supposed to represent it. He is well known in history as the patron saint of Peronne in France, and was canonised in 655. King Louis of France on his return from the first Crusade assisted at the translation of St. Fursey's body from the old shrine to the new one prepared for it in the church of Peronne, as Miss Stokes mentions in her delightful book, "Three Months in the Forests of France."

Ugo Foscolo, one of the most distinguished of Italian critics, asserts in an essay on Dante in the *Edinburgh Review* (1818) that the Divine Comedy owes less to Fra Alberico than to an English monk, unnamed, mentioned by Mathew Paris. This unnamed monk was manifestly St. Fursey, who lived for some years in England, and was for this reason called English. He founded the monastery of Burghcastle in the county of Suffolk, which was formerly called Cuobhersberg. It is remarkable that the learned historian Milman speaks of him as "the French monk St. Fursey," for a similar reason, because of his long residence in France, and the fact that he is patron saint of the diocese of Peronne.

In the *Acta Sanctorum* we read that before leaving his monastery at Lough Corrib St. Fursey fell ill, and had very extraordinary visions, which are related at great length in some of his acts. These represented the state of man in sin, some remedies for sin, as also those virtues which are particularly pleasing in God's sight. On recovering from his first ecstasy he informed the monks of what had been revealed to him. In the first place, no sooner had he ceased to feel pulsation than he found himself surrounded by shadows of deep and horrible obscurity :

Mi ritrovai per una selva oscura.

Then two angels, having white wings, supported him with their hands. On account of dazzling brightness he could not

see their bodies, which were covered with wings. Like the prophet Ezechiel's apparition two of these wings extended towards the heavens, while two wings covered their bodies. Fursey saw a third angel, armed with a white shield and burnished sword, proceeding through the air. A most fragrant odour had been diffused over every place where they went. While bearing the saint through a dense atmospheric darkness, they chanted with voices of inexpressible harmony.

With reference to this Dante has the following

With the song

My spirit reeled, so passing sweet the strain.*

On recovering his senses St. Fursey explained to the monks that the darkness through which he had been conducted signified the world overshadowed by original sin. The three angels, whose faces and voices were undistinguishable, represented the Blessed Trinity, and it is very remarkable that Dante ends the "Divina Commedia" with a vision of the most Holy Trinity:

In that abyss
Of radiance, clear and lofty, seem'd,
Methought
Three orbs of triple hue, clipt in one bound.
And, from another, one reflected seem'd
As rainbow is from rainbow, and the third
Seem'd fire, breathed equally from both.†

In another part of the vision the angel bore St. Fursey aloft, until he saw neither roof nor house. But on his passage, he heard demoniac clamour and howling. In Longfellow's translation we find the following:

And now begin the dolesome notes to grow
Audible to me,
The infernal hurricane that never rests
Hurtles the spirits onward in its rapine.
* * * * *
There are the shrieks, the plaints,
And the laments.‡

* Cary's translation, "Il Paradiso," canto xxvii. 3.

† *Ibid.* xxxiii.

‡ "Inferno," canto v.

St. Fursey saw a black cloud, and an army of demons appeared before him. The bodies of these demons appeared utterly deformed and black, with necks of squalid leanness and horrid shape, extended, their heads being unnaturally swollen,

As the dark pepper grain livid and swart,*
As on them more direct mine eye descends,
Each wondrously seem'd to be reversed
At the neckbone.†

But when they flew along or fought, the Saint only saw a shadowy representation of deformed bodies :

There
Was less than day and less than night,
That far
Mine eye advanced not.‡

Another parallel passage occurs in "Il Purgatorio," canto xix. 121-124, where the Angel tells St. Fursey, "These souls are suffering for the sins of Avarice." Comparing which we find in Dante :

As avarice quenched our love
Of good,
Here justice holds us prison'd hand and foot.

And again, at line 115 :

Such cleansing from the sins of Avarice
Do spirits, converted, need.

Further on the Angel shows the Saint the souls burning for sins of injustice to one's neighbour, Dante observing on this subject as follows :

Fraud, that in every conscience leaves a sting.§

St. Fursey describes himself surrounded by a light of astonishing brightness, and Dante, in canto xxviii. of the *Paradise*, says :

* Cary's "Inferno," canto xxv. p. 75.

† *Ibid.* canto xx. pp. 10, 11.

‡ *Ibid.* canto xxxi. pp. 10, 11.

§ "L'Inferno," canto xi.

That darted light
So sharp, no lid, unclosing, may bear up.
Against its keenness.*

Longfellow translates the lines thus :

That was raying out
Light so acute, the sight which it enkindles
Must close perforce before such great acuteness.

Then St. Fursey noticed a great serenity in the surrounding atmosphere, and Dante likewise says,

The firmament looks forth serene and smiles.†

A multitude of Angels sang

Sanctus Sanctus Dominus Deus Sabaoth.

And Dante's opening line of the seventh canto of "Il Paradiso" is

Osanna Deus Sabaoth.

St. Fursey's mind becoming thenceforward oblivious of all his previous anxieties and sufferings he was filled with ineffable joy. We find again in the "Divina Commedia,"

All the vision dies,
As 'twere away. And yet the sense of sweet
That sprang from it, still trickles in my heart.‡

It is also remarkable that while Dante meets many people whom he knew in this world, so likewise St. Fursey converses with two of his own countrymen, Saints Beon and Meldan.

When Ferrario wrote his "History of Chivalry and Romance," about the year 1820, he asserted that Dante took his plan of the "Divina Commedia" from Andreas' Life of the "Magnifico Cavaliere Guerino," who descended into Purgatory at Lough Derg in Ireland. The pious legend connected with St. Patrick's Purgatory had previously gone round Europe, and appeared under numerous editions in all languages. One in Spanish had given rise to Calderon's drama of "El Purgatorio de San

* Cary's translation.

† *Ibid.* "Il Paradiso," canto xxviii.

‡ *Ibid.* canto xxxiii.

Patricio." This subject has been treated at great length by Wright and other writers, but as it would make this article too diffuse to dwell upon this point

Non ragionam di lor, ma guarda e passa.

We now come to the famous legend of Tundale or Tyndale, by some also written Tugdale, which existed in Latin 150 years before the date that Dante gives as that in which he commenced his poem. There is nothing by which an idea may be formed, even approximately, of the age in which Tugdale lived. It is only known that the earliest translation recorded is that done by Marco into Latin from the original (Irish) tongue, at the request of Abbess Gertrude, A.D. 1149, being an account of the vision of "*quidam Hibernigenus Tundalus*." That this vision had become celebrated all over Europe before Dante's time is evident from the fact that the Royal Library at Copenhagen contains a Danish translation from the Latin text of Marco, made by order of King Hako IV. (killed in an invasion of Scotland, A.D. 1263) whose death occurred twenty-two years before Dante was born. Also some fragments of a German version, supposed to have been made between 1180 and 1200, are found in the Royal Library of Berlin, which were reproduced by Lochman in 1836. Corazzini gives in his preface a list of more than twenty different versions of Tundale, in nine languages, one of the latest being that in Spanish by Ramon Petras (Toledo, 1526). In all editions the poem is preceded by a sketch of Ireland and of the author, beginning thus :

Ireland is a pleasant and fertile island, flowing with milk and honey, free from all manner of snakes. Some of the people are famous for sanctity, others for their cruelty in warfare. There are thirty-four cities, of which Armagh in the north and Cashel in the south are the principal. Tundalus was a native of Cashel, of princely lineage, a soldier by profession, cruel to the poor, and a scoffer at all things sacred.

In none of the editions is there any mention of Marco, whose Latin text is the earliest version of any kind in which the poem is to be found. For this reason Mussafia seems to say that Tundalus never existed, and that Marco, in the year 1149 having invented the vision himself, either wrote it off

in Latin at once for Abbess Gertrude, or first made a version in Irish which he then translated into Latin.

Dal che risulta che l'autore della legenda è Marco, il quale la narrazione Irlandese scrisse, o immediatamente in Latino o prima nell'idioma barbarico, poi in servizio della badessa in Latino.

Tundale's legend, in the same order as Dante, treats of Hell, Purgatory and Paradise, and it is to this poem rather than to St. Fursey's vision that Mussafia and Corazzini emphatically assign the origin of Dante's "*Divina Commedia*." Some of the parallel passages are very striking, and these made such impression on Mussafia that before his death he expressed the wish that some Italian writer would investigate the subject and vindicate the right of the Irish monk Marco, or of his hero Tundale, as inspirer of Dante and progenitor of the greatest poem that mankind has seen produced since the days of Homer. To carry out his countryman's dying request, Corazzini has published the little book which contains the reasons for maintaining that Dante drew from Celtic sources the plan, method, and some of the details of the "*Divina Commedia*." Whether he took them in the first instance from St. Fursey, or as Mussafia supposes from Tundale, it matters little, since Tundale was in a manner a pupil of St. Fursey or at least an imitator, as regards his "*Vision of Hell, Purgatory and Heaven*." The following are some of the parallel passages that occur in Tundale and the Divine Comedy. The angel led Tundale to a great stormy lake full of monsters. Here we have in Dante:

And we in company
... Entered, though by a different track, beneath
Into a lake ...
Intent I stood
To gaze, and in the marish sunk descried
A miry tribe, all naked, and with looks
Betokening rage.

These were the souls suffering from the sins of anger. The angel and Tundale then came to a long narrow bridge over a boiling lake planted all over with long sharp spikes, which pierced through the feet of the thieves and barterers who attempted to pass. Dante in the eighth circle of the "*Inferno*"

looks down from a bridge that passes over its fifth gulf on the thieves and barterers. In one part of his vision Tundale arrived at a great and horrible hill, where devils with hot iron hooks were tossing the souls of deceitful and treacherous people alternatively into fire and ice. It is very remarkable that Dante in the last canto of the "*Inferno*" covers up in ice those who have betrayed their benefactors. Tundale speaks of a terrible beast called Acheron, which swallowed multitudes of avaricious and greedy souls. Dante speaks of the monster Geryon, which he calls

That image vile of fraud.*

Like Dante, Tundale meets many people that he had known, particularly Kings Concobar and Donatus, and his own King Cormack, who was obliged to suffer punishment for certain sins once a year. There is every reason to suppose that Tundale derived some of his ideas from St. Fursey's visions, and here it may be observed that the earliest edition of Tundale bears date 1149—that is, four hundred years after the publication of St. Fursey's vision by the Venerable Bede.

When the traveller sees for the first time a vast lake in an unknown country, he naturally seeks the sources from which it is formed, without losing sight of the perfect beauty of the lake created by the great master mind of Nature. He never thinks of depreciating the lake because innumerable little streams trickle into its basin. He wishes, on the contrary, to see where it all leads to. And so it is with the "*Divina Commedia*." "The power of genius is increased by the abundance of the fuel that supplies it."

MARION MULHALL.

* Canto xvii., Cary's translation.

ART. IX.—THE ORANGE CONSPIRACY OF 1688.

WHEN Charles II. was welcomed back to the throne of his fathers with such an outburst of joy and loyalty as never thrilled through England before nor after, not the least confident hopes of that bright Maytime were the hopes of the Catholics, crushed almost out of being under the iron heel of Cromwell. The winter of tyranny was over. The voice of spring had rung from Breda in the royal proclamation, promising "liberty to tender consciences, and that no man should be disquieted or called in question for differences of opinion in matters of religion which did not disturb the peace of the kingdom:" promising also the royal assent to "such Acts of Parliament as should be offered for the full granting of that indulgence."

The young king had promised more than he was allowed to perform. Easy himself in religious matters, and tolerant as all the Stuarts were—for the charge of religious tyranny brought against them was a mere red herring, dragged over the trail of treason, to divert public suspicion from discovering intolerance in the creed built up to protest against intolerance—he was met by a fierce and firm resistance on which he had not reckoned. Toleration was the last thing anybody wanted. Anglicans were all for torturing and banishing Anabaptists and Independents; Covenanters saw in "indulged" Presbyterians as black marks of Popery as in Prelacy itself. Charles yielded to his advisers and the will of the majority, and the Declaration was followed by the Act of Uniformity. Charles was at heart a Catholic, but far more deeply at heart than any religious conviction lay his resolve "not to be sent on his travels again." Truly the king "who never said a foolish thing and never did a wise one"—"Because my words are my own and my actions are my ministers," laughed Charles.

So for thirteen years the condition and prospects of Catholics could give no serious alarm to Protestantism. The king might live on terms of sympathetic friendship with his near

relative Louis XIV., but he was politically allied, off and on, with Protestant Powers. His Catholic queen was childless. Next to the throne stood his brother James, Duke of York, for some years a staunch Protestant; popular with the nation as a brave and victorious commander at sea; while his strict attention to duty and his aptitude for business contrasted favourably with the king's indolence. Then in 1672 his first wife, Anne Hyde, died a Catholic, and it was observed that in spite of the king's entreaties the Duke of York ceased to receive the sacrament of the Anglican Church.

On September 30, 1673, he married the young Princess Mary Beatrice of Modena, and shortly afterwards the Test Act compelled him to declare himself a Catholic and lay down his offices. Then the flames of religious fury burst forth. The Duke of York must be excluded from the succession.

His two surviving daughters, Mary and Anne, remained Protestants, but they were almost children, and might presently follow the example of their parents. It was strongly against the Duke's will that they attended the Protestant services, though he made no attempt to have them educated in his own faith, simply because had he done so they would have been taken from him. He refused, however, to consent to the Princess Mary's confirmation in the Church of England. The Protestant Bishop appealed to the King, who commanded the confirmation to take place. As it could not be helped, James preferred that it should be done by order of the King rather than by the authority of the Bishop.*

Now, a son might be born to the Duke of York and brought up a Catholic, and the two Protestant princesses be thrust out of their present places in the succession. It behoved the Protestant party to find a direct Protestant heir to Charles II.

The unscrupulous Shaftesbury forthwith suggested as that *deus ex machinâ*, James, Duke of Monmouth and Buccleuch, eldest illegitimate son of the king. He was a Protestant, beautiful to behold, with a brilliant military reputation, and immensely popular. He was born in Holland during the king's exile. Charles' passionate affection for his son was well known. He was granted all the privilege and precedence

* "Mémoires de Jacques II."

at Court of a prince of the blood.* As a boy, he was invited to put on his hat in the Presence Chamber when the greatest peers of England stood by uncovered. He mourned ceremonially for foreign princes in the long purple cloak permitted to no one else but to the Duke York and Prince Rupert. What if the king had again and again denied, formally to his ministers, and confidentially to his son, that there had never been any sort of marriage between himself and Monmouth's mother, Lucy Barlow or Walters? that when Shaftesbury "once had the impudence to come near proposing it to him"—the recognition of Monmouth as his legitimate son—"he told him he could never be so base as to think of any such thing, and that he had rather see James, meaning Monmouth, hanged up at Tyburn than have any such thoughts"?† Shaftesbury nevertheless declared that the marriage contract was concealed somewhere in a black box. Had not Lucy Barlow called herself the king's wife? It served the purpose of many powerful persons to believe the story, and Monmouth himself took very kindly to the greatness thrust upon him.

But there stood upon the steps of the throne a personage far more formidable to James' interests than the fascinating butterfly, Monmouth. In 1677, William, Prince of Orange, the king's nephew, who had waded through the blood of the two De Witts‡ to the Stadtholdership of the Netherlands and leadership of continental Protestantism, came over to England and insisted upon marrying the Princess Mary of York; in the teeth of opposition, not only from her father but from the king, who was averse from such close alliance with the inveterate enemy of his friend Louis XIV. William had once, it is true, refused the proffered hand of his cousin, but seeing in her now the heiress-presumptive of England, he changed his mind. The young Duchess of York had as yet given birth only to two little girls, the elder of whom lived only nine months. James had thus lost seven out of ten children, all in infancy, and though the Duchess was again expecting to become a mother, it was eagerly taken for granted that no future child of theirs would live to inherit the crown.

* Pepys' "Diary."

† "Life of James II." by Himself. Macpherson.

‡ See Macaulay, vol. ii., who does not attempt to clear William of the murders. See also Von Ranke.

William was anxious also to form a political alliance with his uncle. Charles was compelled to assent to this project, but was for business first, marriage afterwards. William was determined upon marriage first, business afterwards, and had his way. The marriage, so doubly ill-fated, took place on November 4, 1677. The Duchess of York was so near her confinement that King Charles sarcastically bade the bishops hurry up "lest his sister should be brought to bed of a boy and spoil the marriage."

The portraits of Mary by pencil and pen exhibit a curious set of apparent contradictions. The pictures show us a tall, handsome woman of decided character and strength of mind. Her friends describe her as a sincerely pious princess. The self-revelations of her memoirs read like the confessions of a morbid saint. Yet Evelyn and the Duchess of Marlborough were shocked by her unfilial exultation over her father's downfall, which betokened a shallow heart and a silly head. The fact is, hers was a most unhappy marriage. William from the first set himself to crush the spirit and natural home affections of his young wife with the merciless brutality of a Jonas Chuzzlewit. He took her lady-in-waiting, Elizabeth Villiers, for his mistress, in spite of Mary's passionate grief and her outraged Puritan conscience. He commanded her to look happy and cheerful when she returned to England, lest people should say she disapproved of his usurpation of the throne. The poor frightened Princess, highly strung like all the Stuarts, grieving for the homely life and sufficient dignity of The Hague, overdid the part of happy wife triumphing in her husband's success. What wonder that, in her loneliness and sadness, she turned for comfort to her four services a day, and learned to see right and duty solely in her master's decrees? *

William was religious only in a political sense. He was ruthlessly ambitious, coldly unscrupulous, as hard as iron in spirit and purpose, crippled by the smallness of his resources from successfully contesting against the overwhelming power of Louis XIV. He stood next in the succession after the York

* "Memoirs of Mary, 'Queen of England,'" Döbner; "Conduct of the Duchess of Marlborough;" Evelyn's Diary, vol. ii. p. 292.

princesses, Mary, Anne, and Isabella, but it did not suit his schemes to wait on chance. As consort of an English Queen Regnant, if no more—his military power and prestige and his finances would be enormously increased.

Three days after the wedding, a prince was born, "little, but sprightly, and likely to live." To the overwhelming grief of his parents he died five weeks later, under circumstances which might, undoubtedly, have been deemed suspicious had interested persons chosen to find them so. The Princess Anne, who had an almost equal interest with her sister in the succession, so long as the latter remained childless, fell ill with small-pox. Four weeks after her little brother's birth, she was allowed to leave the house for the first time, and went straight-way to visit the Duchess of York and her infant. "A sort of eruption" broke out upon the child. The nurse tried to force it back, with the consequence that the prince died in convulsions on December 12. The consequent autopsy contradicted the opinion, fathered by malevolent wish, that the Duke of York's children could never be healthy, for the child's organs were discovered to be all perfectly sound, so that there was every reason to have expected a long life for him.* When it is remembered how prevalent, how infectious, and how dangerous small-pox was in those ante-vaccination days, one cannot but blame the Princess Anne for the culpable imprudence, if no more, which replaced her in the position of heiress presumptive.

Opposition against the Duke of York's succession still alternately seethed and raged. The Test Act had been passed, in 1673, for the purpose of disqualifying him for holding any responsible position in the State, but the treaty of alliance between Louis XIV. and Charles II., signed at Dover 1677, and the peace of Nimeguen signed in 1678, which made the English king's Catholic ally master of Europe, and Charles independent of parliamentary control by subsidy, stirred the restless fears of the Protestants to frantic terror of Catholic ascendancy. Their agent, Titus Oates, "discovered" in an ordinary congregation of the Jesuits at the Duke of York's house, a secret meeting to plan the assassination of the king and the re-establishment of

* See "Les Derniers Stuarts," Campana de Cavelli. Letters from Barillon and Terriesi, Ambassadors from France and Tuscany.

Popery under his brother James. It was nothing that Oates was a man whose well-known record completely discredited him as a witness; it was nothing that the witnesses gathered together to swear away the lives of Roman Catholics were the very refuse of London.* The innocent blood of five Jesuits was shed to appease the fury of the credulous and frightened people; the Duke of York was banished to Brussels, and a newly elected Parliament clamoured more loudly than ever for his exclusion from the succession.

One friend stood faithfully by James in England—the king, whose affection for and confidence in his brother, remained unshaken by either calumny or self-interest. He offered the Protestants any security they demanded for their religion, save a change in the lawful order of succession. They insisted upon exclusion, and refused to accept any other safeguard. So the king prorogued and then dissolved the Parliament.

The ensuing election sent to Westminster only a band of still more determined Exclusionists. The Duke of York vainly entreated leave to return "to face the music," and look after his own interests. Public sympathy, now revolting against the baseness which had exploited the clumsy fraud of the Mealtub Plot, was turning to the natural heir of the Crown. But the king dared not summon him in defiance of Essex, Halifax, and Sunderland, who, with the Duchess of Portsmouth, were committed to the Exclusion Bill,† though they were opposed to Shaftesbury's plan of substituting Monmouth for the king's brother. The Duchess is said by many contemporary authorities to have suggested her own son, the Duke of Richmond, as a postulant Prince of Wales.

Monmouth, however, was the darling of the Protestant party, and continued to pose as the real Protestant prince defrauded of his birthright by his bigoted and unnatural uncle. James was grave and reserved, but Monmouth was winsome and free. His flagrant immoralities were easily condoned by the party of religion, pure and undefiled. His health was toasted in his presence as Prince of Wales.‡ He erased

* Macaulay, vol. i. p. 230.

† "Mémoires de Jacques II.," tome ii. p. 227.

‡ *Ibid.*

the word "natural" from his commission as captain-general. He displayed his coat-of-arms, undebrued by baton, over his splendid mansion on the south side of what is now called Soho Square.* He made royal progresses through the country, touched for the king's evil, played with the people in public sports, stood godfather to plebeian Protestant babies; and so stole the hearts of the English Protestants as Absalom stole the hearts of the men of Israel.

The Duke of York indignantly protested against these proceedings. Charles, half amused at his darling's treasons, sent him to Scotland to put down the Covenanters, then in armed rebellion; a command which should of right have been given to the Duke of York.†

On August 22, the king fell seriously ill at Windsor. He sent an express to summon his brother, but charged James to give out that he came on his own initiative.‡ This occurrence entirely disconcerted Monmouth's plans and hopes. The king recovered, but under pressure from his counsellors, he was compelled to command his brother's return to Brussels. Monmouth was banished to Holland as a guarantee that no injury should come to James from that quarter during his absence.

The Prince and Princess of Orange received Monmouth with a show of coldness. They had watched his proceedings with mixed feelings; though they could not have looked upon the son of Lucy Barlow as a serious rival, as Macaulay asserts was the case. Now they had him under immediate personal influence, and certainly from this time forward they were fast friends. That William had intrigued for years in English politics is common history. He had as agents in England in 1674, Frymans, a Dutchman, and William Howard, M.P. for Winchelsea, afterwards Lord Howard, of Escrick.§ He had all along been secretly inspiring and supporting the Exclusionists;|| but he had no intention of allowing his own and his wife's interests to be injured by Monmouth's absurd pretensions. He had used him to pull the chestnuts out of the fire for himself, as under the mask of shocked disappointment he was to use him again.

* Then the King's Square in Soho Fields, and presently Monmouth Square.

† "Mémoires de Jacques II."

§ "Lingard," vol. ix.

‡ *Ibid.*

|| *Ibid.*

James was always his brother's loyal and obedient subject, and he obeyed again with no more than a protest "at those insupportable changes of resolution, and the fatigue of those continual journeys . . . to be sent like a vagabond about the world at the bidding of a few timorous politicians," moved by the hands of William and Monmouth. In the following October, the king consented that he should at least live within his dominions, and he was sent to Scotland as High Commissioner.

The Exclusion Bill was brought forward again in November 1680. It passed the Commons but was lost in the Lords : to the undying honour of the Anglican bishops, whose solid vote for the rightful heir, whatever might be his creed, made the victorious majority. The ultra-Protestant party, in lampoons and scurrilous songs, demanded of the nation "to throw out the Bishops who threw out the Bill." To appease their wrath, more innocent blood was shed. The venerable Lord Stafford was led to the block, accused of a share in the Meal-tub Plot, Monmouth, in defiance of the king, returned to England and again posed as his father's heir, and his champion and protector against the fratricidal schemes of the Duke of York.

In 1682, after a popular and successful viceroyalty, the Duke of York was recalled from Scotland. During their exile the hearts of the royal parents had been farther saddened by the death, in her fifth year, of the Princess Isabella whom they had been compelled to leave behind them at St. James'. They were welcomed home with demonstrations of sincere joy : with odes of loyal rapture addressed to the lovely Duchess, who once more had hopes of providing the nation with a Catholic king.

The Orange party were frantic. For more than four years they had hugged the hope that the death of the little Duke of Cambridge had ensured the succession to the Protestant princesses. Now they met the promise of another royal baby with loud assertions that a spurious child was to be imposed upon them. Scurrilous squibs and pasquils flooded the country. Every action of the royal parents was forced into proof of the current calumnies. The Duchess was nervous and sent for her mother. The Orange party at once discovered that the

Duchess of Modena had come to work the trick : to provide a son, should a daughter, or no child at all be born. The child was born prematurely, three days after the Duchess's arrival ; so unexpectedly that no witnesses could be summoned in time. There was excellent opportunity for a fraud ; but as the child was a girl, it was nobody's interest to disbelieve in her. The proofs of her impossibility were forgotten ; or rather, were put by for the next occasion.

In the *Observer*, No. 194, printed Wednesday, August 23, 1682, a week after the child's birth, is the following remarkable passage, written, according to Mackintosh, by l'Estrange :

If it had pleased God to give His Royal Highness the blessing of a *son*, as it proved, a *daughter*, you were prepared to make a *Perkin* of him. To what end did you take so much pains, else, by your instruments and intelligences to hammer it into the people's heads that the Duchess of York was *not* with child ? And so, in case of a son, to represent him as an *impostor* ; whereas you have now taken off the mask in confessing the daughter. I would have the impression of this cheat sink so far in the heads and hearts of all honest men, as never to be defaced or forgotten. For we must expect that the same plan shall, at any time hereafter, be trumped up again upon the like occasion.*

This little Princess, Charlotte Maria, died eight weeks after her birth. Time went on, and the Duke and Duchess of York remained childless. The Duke was not only beloved and trusted by the king, but reinstated, regardless of Tests, in his old office of Lord High Admiral. In spite of the conviction of his enemies that he would have no more children, especially no more sons, they went on conspiring to procure his exclusion. Hopeless of parliamentary success, they turned to the simpler but more effectual method of assassination. The Rye-house Plot failed ; Sidney and Russell went to the block. Monmouth who was as deeply concerned in it as they, gave up the name of his accomplices and was forgiven by the too indulgent father against whose life, as well as his brother's, the Rye-house Plot was directed. Monmouth was banished to Holland, where he was petted and fêted by the Prince and Princess of Orange, "to please King Charles," says Macaulay. Charles certainly sent affectionate letters and supplies to his

* Dalrymple's "Memoirs of Great Britain and Ireland," Appendix.

prodigal and refused to hear a word said against him; but a loyal and loving nephew and niece were hardly likely to seek his favour by treating as an honoured guest the man who had attempted his assassination, to say nothing of that of the princess' father. Monmouth would be wanted again. So the butcher fattened the lamb for the slaughter required for his own feast.

On February 6, 1685, Charles II. died unexpectedly of apoplexy, and the Duke of York succeeded. The Prince of Orange did not at once and publicly claim the crown, but lay low. The nation's temper must first be tried. Simultaneous risings in England and Scotland were agreed upon. Argyle landed in Scotland in the name of Protestantism, was taken prisoner and executed. Monmouth landed at Lyme. He called himself Captain-General of the English Protestants, in arms against tyranny and popery, having promised the Prince of Orange not to proclaim himself King of England. Whether William exacted the promise in sincerity or not matters little. The Parliament of England could be trusted to refuse the crown to the son of Lucy Barlow, while the assumption of sovereignty would serve to clear a rival out of the way,

Monmouth was received by the common people with the wildest enthusiasm, as the Protestant saviour. They crowded to his blue standard. The maidens of Taunton presented him with a royal banner worked by their own hands, and the Bible, which he declared he had come to defend, and to die for if he must. He issued an exhaustive manifesto, which accused the king of regicide, fratricide, and incendiarism,* besides tyranny and popery. He threw plenty of mud and it all stuck. On June 20 he was persuaded to proclaim himself king. From the moment of this proclamation, says Macaulay, he fell into profound depression. He might dare to defy the king with the Prince of Orange behind him, but this was defiance of the Prince and Princess of Orange. He met the royal forces at Sedgemoor, was defeated, taken prisoner, and executed.

The Protestants now tried a new tack. When James came to the throne he was sincerely anxious to reform the Court, which under Charles II. had been a crying scandal for its

* Of burning London in 1666.

unblushing immorality. As earnest of his resolution, he dismissed his latest mistress, the witty Catherine Sedley. She was a Protestant, and her co-religionists were filled with consternation at the step. Though her wit was often pointed against his religion, it fascinated the king. Because it was pointed against his religion, the Protestants fondly hoped it would laugh it away. By accident or design, Catherine was thrown again into the way of the too tender-hearted king and she wheedled him into taking her back to favour for a time.

The king's brother-in-law, Hyde, Earl of Rochester, the head of the Church of England party, assiduously encouraged the revived intrigue, assisted by his wife. The king seemed very indifferent; the countess' patent with which he presented Catherine, at Rochester's initiative, was possibly to pacify her for his coldness and his anxiety to be "out of it" again. Rochester had watched power pass through the hands of courtesans at Whitehall and Versailles, and believing that a mistress must always be more powerful than a queen, he purposed to rule king and state through Catherine Sedley, against the queen and the Catholics. But this king had a conscience, and all the pressure of his young wife's tears and the anger of the Church was brought to bear upon it, and the new Countess of Dorchester was presently banished to Ireland.

James seemed now to be firmly settled upon his throne. Monmouth was gone, and though the Prince of Orange went on busily intriguing, the king was popular on the whole. There has always been a deep-seated love for hereditary right in the heart of the British nation. Though it has once or twice seemed good to us to choose a younger branch of the royal house to wear our ancient crown, we have never placed it on the head of an alien, not of the blood. The whole nation rejoiced at the blending of the White Rose with the Red. Not a voice in all Protestant London, "first-born of the Reformation,"* was raised to bless the proclamation of Lady Jane Grey, while the citizens shouted themselves hoarse over the victorious entry of Henry VIII.'s Catholic daughter. The "auld enemy" hailed with rapturous joy the accession of the uncouth Scottish king, whose birthright, unlike his predecessor's,

* *Freude.*

was beyond all possible contention. The best and bravest blood of the islands was poured out like water for his descendants. So England loyally submitted to her native prince, much as she might regret his religion, and he unfortunately underestimated the national horror of "Popery"—that it was a living though latent force, stronger than the national spirit of loyalty to the lawful king.

Though James believed with all his heart that God had revealed one truth to the world and that it was his duty to stand by it to the uttermost, he was no persecutor. His memory has long been cleared from the charges of cruelty brought against his administration in Scotland.* He forced his religion on no man, though he was an ardent and persevering proselytiser amongst his friends. No charge brought against him is more false than the charge of bigotry. His tolerant spirit was two centuries before his time. The Declaration of Indulgence issued on April 4, 1687, included in its mercy all the ruthlessly persecuted Protestant dissenters. As two consistent, earnest, and honourable men, he and William Penn the Quaker, mutually respected each other. That stern Puritan, Evelyn, bears witness to the king's high character. He insisted upon the baptism of the negroes upon the American plantations, a sacrament withheld by their Protestant masters lest it should carry legal with spiritual freedom. A tiny sect calling itself the "Family of Love," formally thanked him for his beneficent toleration.† As for the charge of superstition, he declared himself extremely sceptical on the subject of miracles, fearing imposture, but was quite up to present date in the deep interest he took in psychical problems, such as Highland second-sight.‡

But the Orange party cared for none of these things, and the people at large knew nothing of them. What they did hear incessantly repeated, and conspicuously see, was that the king publicly attended mass. He sent Lord Castlemaine as ambassador to Rome, though any dealing with the Pope was by law high treason. He received at Windsor, with elaborate pomp and an excessive reverence that provoked even the Spanish

* See Strickland, "Queens of England," vol. vi.

† Evelyn's "Diary," i. p. 268.

‡ *Ibid.*, p. 233.

ambassador to sarcasm, a Papal Nuncio; the newly-consecrated Archbishop of Amasia, who had been well known as Count Adda, a man of pleasure about the Court in secular dress.* Catholics were appointed to high political and academical posts, though the Test Act stood unrepealed. James acted here undoubtedly within his right, the Crown holding the power of dispensation. He presented the deanery of Christchurch to Massey, a recent convert, and attempted to place another over the Charterhouse. He sent a mandate to Cambridge University to confer the M.A. degree upon Alban Francis, a Benedictine monk, which mandate the shocked authorities refused to obey, though they had given the degree a few months before to a Mahometan, the Secretary to the Emperor of Morocco. The Vice-Chancellor was therefore deprived and suspended from the Mastership of his College during the royal pleasure. Four Catholic bishops were publicly consecrated in the Chapel Royal, and sent to English dioceses as vicars apostolic.† Priests and religious were seen at Court in their cassocks and habits. Ronquillo, the Spanish ambassador, warned James that he was going too fast, but Father Edward Petre, of the Society of Jesus, one of the king's chief advisers, was all for pushing matters. James scorned compromise, and issued a mandate to Magdalen, Oxford, to elect as President, one Farmer, who had promised to become a Catholic. This mandate also was disobeyed.

But the king had still no children save the two daughters, who were bound to destroy his best laid plans for the advancement of religion. The queen was in wretched health; every winter was expected by her physicians to be her last. In 1683 she had a serious miscarriage. The Princess of Orange was childless, but the Princess Anne had been married in 1684 to Prince George of Denmark, and had children in rapid succession, though none had as yet long survived their birth.

In 1687, when the queen was nine-and-twenty years old, there was a great consultation of the royal physicians, and she was sent to Bath, where, after bathing and drinking the waters, she entirely recovered her health. The Cross Bath still commemorates by its name her successful visit, though the angel

* Dalrymple, Appendix.† *Ibid.*

and cross carved over the healing waters disappeared under the hands of those who saw anything but cause for thanksgiving in their efficacy.

In November it was reported that the queen was pregnant. In January the fact was officially announced, and thanksgivings with prayers for her safety were commanded in all churches. The passions stirred by the news were beyond description.* The king and the Catholics, with all too loud exultation, hailed the coming birth as miraculous, and unwisely proclaimed their certainty that the child would be a prince. Had not the king, upon leaving the queen at Bath, made a pilgrimage to St. Winifred's Well to entreat the intercession of that miracle-working virgin? Had not the recently-deceased Duchess of Modena made a pilgrimage to Loreto with the same intention? The Protestants received the news with a storm of angry incredulity and ribald mockery. Did not the Catholics themselves admit the birth to be against nature by calling it miraculous, while they announced that a prince would of certainty be born? It was impossible that another child could be born to the king and queen, they cried here; if a child is born it will be a girl and they will substitute a boy, they cried there. The Catholics, also excited past consistency, betrayed themselves as less certain than they professed to be, by attempting to claim for a daughter born to the reigning king precedence in the succession over daughters born to the Duke of York.

There was no reason why the birth of a Prince of Wales should be either fraudulent or miraculous. The king was only fifty-five; though he had lost so many children, his surviving daughters were hale and hearty women. His six illegitimate children lived into robust maturity. The Duke of Berwick, killed by a cannon-ball at sixty-four years of age, was born in the same year with the youngest of Anne Hyde's children, while the Duchess of Buckingham, who lived into old age, was contemporaneous with the Princess Isabella.

But it happened that the steadily-fanned flame of Protestant fear and opposition was excited to fever heat at this juncture against the king and his advisers. These were Lord Sunder-

* "No one who did not see would believe the passions it excited. . . . I cannot express the passion of the Princess of Denmark at the news."—Terriesi to the Grand Duke of Tuscany, *op. Campana*, ii. p. 154.

land, President of the Council, who to gain the king's confidence professed to be upon the point of becoming a Catholic, and Father Petre, who, though an Englishman, seems to have entirely misunderstood the temper of the English people. According to "Dod's Church History" (iii. 691) he was not the king's confessor, that office being held by another Jesuit named Warner. The queen, who was no politician, but only a loving and simple woman, guided by her heart, disliked and distrusted Petre, and warned the king against him; though, because he belonged to the detested Society, his name was coarsely and absurdly coupled with hers in the songs and lampoons that at this time were shouted all over London.

James was not only a fervent Catholic, ready to sacrifice three crowns for his faith, but he came of a race to whom fear was unknown; who had fought for three centuries against ignorance, oppression, aggression, rebellious nobles, and traitorous demagogues, resisting even unto death. As a young soldier, Turenne had said of him, "If there is a man utterly without fear it is the Duke of York." He believed himself to reign by Right Divine; therefore to be directly responsible to God for his stewardship; and he was determined upon ruling according to his conscience at any cost.

Besides the fiercely resented facts recorded above, there was afloat a mass of lies, all greedily devoured without any examination, and however inconsistent one story might be with another; the more improbable, the more easily believed. "Even men of sense and candour," says Barillon, "seem to have lost their superiority of mind in the prejudices of the vulgar."* Tons of scurrilous pamphlets and ribald lampoons were hawked about. The air was thick with the wildest fears and fancies. Every movement of the king and queen, every boast of the Catholics was forced into the service of those who were determined that no child would or could be born.

The king, only too fully aware of the rumours afloat, and of the certain refusal of the Orange party to accept a Prince of Wales, took the utmost pains to provide evidence which must establish the genuineness of his child beyond all possibility of doubt. The queen also knew of the common talk, but she

* Dalrymple, Appendix.

proudly refused to heed it or to satisfy the coarse curiosity of her enemies.* She was seriously ill in May, which in spite of previous pronouncements gave rise to a new story—that then a child was really born, and had died, and that the contemplated fraud must date from that disappointment. She continued in a very precarious state of health, and it was judged best that her confinement should take place at Windsor. It was then represented that Windsor was at an inconvenient distance from town, and that a London palace was more accessible to the necessary witnesses. The queen disliked Whitehall, as “the biggest and most uncomfortable of houses;” it was also noisy and crowded as the residence of the Court. She therefore consented to be confined at St. James’s Palace, where her other children and her husband also had been born. This compliant arrangement disappointed the Princess Anne, who as early as March had confided to her sister of Orange her refusal to believe in the queen’s condition. She wrote now to the Princess Mary of “the great bustle that was made about her lying-in at Windsor, and then resolving all of a sudden to go to St. James’s, which is much the properest place to act such a cheat in.”† There was no pleasing those who were determined upon finding the king and queen guilty of fraud.‡

On April 27 the wrath of the Orange party had been stirred to boiling point by a royal command, which ordered a new and still more liberal Declaration of Indulgence to be read in all churches. Six bishops, increased presently by the adhesion of Sancroft, Archbishop of Canterbury, petitioned against this order, then refused to obey, were summoned before the king in council, persisted in contumacy, and on June 8 were committed to the Tower. Hostility against the king now took the form of furious sympathy with the seven rebellious prelates.

On Trinity Sunday, June 10, 1688, the pealing of bells and thunder of cannon announced to all London, friend and foe, the birth of a Prince of Wales.

Like his preceding sister, he arrived a month before he was

* Letter of the Princess of Denmark to the Princess of Orange.—Dalrymple.

† Dalrymple, Appendix.

‡ “She should have lain-in at Charing Cross to satisfy them.”

due; an accident greedily welcomed by the enemy as proof of their suspicions. The Princess Anne happened to be absent at Tunbridge Wells, to her great vexation, though the king had entreated her to stay in town until the event came off, fully recognising the importance of her evidence. She pleaded the doctor's orders. The king's friends declared she had gone purposely, that the lack of her evidence might damage the child's cause. Her own friends declared that the king had sent her to be out of the way.

The queen had been brought hastily to St. James' from Whitehall the night before. She was taken ill next morning while her Protestant ladies happened to be at church: of set purpose, declared the enemy, though the king at once sent to fetch the ladies, the queen-dowager,* and the Lords of the Privy Council. There were sixty-seven persons present, of whom at least two-thirds were Protestants; but these, says Macaulay, were married or related to Catholics: as if that were quite enough, not only to qualify them for committing a gigantic fraud against the nation, but for keeping so big a secret among so many tongues in so venal an age. Lord Chancellor Jeffreys and eighteen privy councillors stood so close by the bed that the poor queen entreated the king to stoop over her so that he might hide her face with his periwig.

The stories of the asserted imposture are curiously various, yet each was promulgated as proven up to the hilt. The queen was sitting shivering by the bed when the nurse came—in a London June one does too often shiver, though the Protestant party considered it to be so impossible—so a warming-pan was brought to the bed. As it was not opened to display live coals within, of course a child must have been packed inside. When the child was born he was carried into the next room after three Protestant ladies and others had seen him. Therefore there had been a girl born, who was exchanged in the next room for a boy before the eager witnesses had time to follow. The child was extremely delicate, though it was declared that so remarkably fine a child could not be the brother of all those frail dead babies. Many times he was seriously ill. Each of

* "Who never loved me more than she was obliged to do."—*Mémoires de Jacques II.*"

these illnesses killed off a real but never before acknowledged Prince of Wales, and occasioned the substitution of another baby, so that there was quite a bewildering succession of supposititious babies.

The little prince was privately baptized at his mother's bedside on June 11 by Bishop Leybourne.* He was "ondoyé" only; no name was then given. The queen-dowager held him in her arms. The Papal Nuncio was present. See letter of the Nuncio to the Cardinal Secretary of State, Campana, vol. ii. p. 219; also Barillon to Louis XIV., p. 225.

There were great rejoicings in Rome in honour of his birth for three successive days, inclusive of the Feast of St. James, July 25. Cardinal Howard, of the Order of St. Dominic, celebrated the mass of thanksgiving in the Church of St. Thomas of Canterbury. A fountain surmounted by the crown and arms of England ran with wine for the three days. An ox stuffed with fowls and sucking pigs was roasted whole in the adjoining court of the English College, and the people made the air ring with *vivas* for the new Prince of England. Sir John Lytcott, the King's agent, also roasted oxen and illuminated his palace in the Strada Gregoriana and the whole neighbourhood. He hung over his portals a picture of the royal infant in the robes of the Garter, attended by angels bearing crowns and shields, and the three white plumes; and above all the motto, "Serus redeat."†

The child was at first brought up by hand, it being feared that nursing had not suited the queen's other children, who had all died in convulsions. The miracle of the child's life was that he survived the extraordinary experiments in diet that were practised upon him. At length, having nearly died of diarrhoea at Richmond, to the frantic grief of the king and queen, he was saved by the offices of a tile-maker's wife, who, as a last expedient, was sent for from the village to nurse him.‡ "It is incredible the quantity of matter vomited from that tiny body at the first taste of the milk," writes Terriesi. He had been fed amongst other things on oatmeal and barley

* Barillon to Louis XIV. "Les Derniers Stuarts."

† Somer's Tracts, vol. ix.

‡ Hoffmann to the Emperor, *ap.* Campana di Cavalli; Evelyn's "Diary."

water, currants, and canary wine! He was "named" * publicly on October 15, the Pope and the queen-dowager being his sponsors, but without great solemnity † owing to the disturbed state of public feeling. ‡ He received the names of James Francis Edward; the last in honour of the Black Prince, whose great devotion was to the Holy Trinity, on which feast the prince was born. The king chose it also in memory of the Royal Confessor.

In spite of all the king's care, the Prince and Princess of Orange and the Princess Anne refused to believe in the birth of a Prince of Wales.

The mob, wild with enthusiasm over the acquittal of the seven bishops on June 29, swallowed the most preposterous lies that could be invented. "Few reflected how improbable it was that so affectionate a father as the king would injure his daughters by such an imposture." They were frightened by being told that the regiments encamped on Hounslow Heath were for crushing their liberties and religion; that the very fireworks provided to celebrate the prince's birth were for the bombardment of the city, to avenge its rejoicings over the acquittal of the seven bishops.

A long and minute account of the "warming-pan" imposture was written by Fuller, a "notorious impostor, a cheat, and a false accuser." § This was accepted not only by the mob but by Protestants of high standing, such as Burnet, Bishop of Salisbury. ||

No one bore more emphatic and convincing evidence to the prince's authenticity than Sir Godfrey Kneller.

"Vat de devil!" he cried, "it is von lie! I am not of his party, nor shall not be for him. I am satisfied with what de Parliament has done, but I must tell you what I am sure of, and in what I cannot be mistaken. His fader and his moder have sat to me about thirty-six times a-piece,

* "Life of James II.," by himself. Macpherson's Extracts.

† With great pomp, say the hostile accounts, as a direct insult to the Church of England, unmindful of the fact that a Prince of Wales cannot well be received into the Church without some state, and that all Catholic ceremonies are pompous in Protestant eyes.

‡ Hoffmann to the Emperor, Oct. 29.

§ "Journal of the House of Commons," *ap.* Strickland.

|| See Burnet's "History of his own Times;" Burnet's "Proofs of the 'Pretender's' Illegitimacy;" W. Fuller's "Full Demonstration that the Prince of Wales is the Son of Mary Grey," &c. &c.

and I know every line and bit in their faces. . . . I say the child is so like both that there is not a feature in his face but what belongs either to fader or moder. This I am sure of . . . nay, the nails of his fingers are his moder's, de queen that was. Doctor, you may be out in your letters, but I cannot be out in my lines.*

In October the king, with the business-like energy which had always characterised his action in State matters, had the evidence taken of all persons present at the birth—evidence overwhelming for minuteness of detail;† but his son-in-law refused to be convinced, and commenced preparations for invading England in the name of Protestantism and the “rights” of those whose noses were put out of joint by the advent of a male heir.

On November 5, 1688, the Prince of Orange landed at Torbay. The messenger who brought the news to the king was so exhausted by the fatigue of his rapid journey and so affected with the tale he had to tell, that he fell speechless at James' feet.‡ On November 27 the king went to join the army. The little prince was sent to Portsmouth, where his great and loyal half-brother, the Duke of Berwick, was in command. The king returned a week later to tell the queen that all was lost. His most trusted servants had turned traitors; even his daughter Anne and her husband had gone over to the enemy. The cruel distress of this last blow caused the rupture of a blood-vessel in the king's head which brought on a sort of mental deadness, so that his nerve and resource suddenly failed him, and he who had always been so brave and energetic, gave way to apathy and despair. He was fearful of his son's safety at Portsmouth, and sent an escort to fetch him secretly back to town. The little prince encountered many dangers by the way. Upon entering Southwark the soldiers of the escort were recognised as Catholics by the populace, and so threatened and insulted that they were forced to disband; but the prince, crossing Kingston Bridge, met a squadron of guards from Whitehall who conducted him to the palace at 3 A.M. safe and sound.§

* Rawlinson's MSS. in the Bodleian Library, Oxford. See also Carter's Letter in “Aubrey,” vol. ii. pp. 136-7, and Thorne's “Diary,” *ap.* Strickland.

† See “Depositions taken the 22nd of October, 1688. relating to the birth of the Prince of Wales.”

‡ Somer's Tracts, vol. ix. p. 269.

§ “Mémoires de Jacques II.”

Since the child was the ostensible pretext for the invasion and revolution, his person was in extreme danger and must be placed in safety outside the distracted kingdom. A French gentleman, Lauzun, then at the English Court, offered his services to the king. Upon the pretext that he wished to return to France a yacht was prepared for him at Gravesend, in which the queen and prince could embark unsuspected.

The queen flung herself upon the king's neck and entreated that she might not be sent away, but remain to die with him. He persuaded her for the child's sake to obey. A night was chosen for her flight, when her most trusted women, Ladies Strickland and Pellegrina Turini, were in waiting. She was dressed in common clothes. Lauzun and Francesco Riva, who gives us a minute account of the eventful night,* took some jewels with them in case of accidents. The child was carried by his nurse, Madame Labadie.† Past challenging sentinels, through the storm-lashed darkness of the December night, tossed upon the swollen river, kept waiting a whole hour of agony under the lee of Lambeth church in the pouring rain with her baby, who might at any moment have betrayed them by crying, the queen, helped by God, says Riva, at last reached Gravesend, and so on to Calais.

The king followed, but was stopped and sent back to London, where Balcarres and Dundee entreated him to remain in England and fight out the quarrel. But James, ill and disheartened, fully recognising how incompatible honesty must be with policy when a Catholic king finds himself reigning over a Protestant people, refused to allow one drop of British blood to be shed in his cause. On December 17 he returned to Rochester, and on the night of the 22nd, accompanied by the Duke of Berwick, he escaped to France. The Prince and Princess of Orange were proclaimed and crowned.

And what manner of man was this whom the English Parliament chose to govern the country in the name of pure religion and liberty—this disinterested champion of an oppressed nation and menaced church? What manner of men were they

* "Les Derniers Stuarts," Campana.

† Terriesi, the Tuscan Ambassador, lent them his carriage which was waiting. Leybourne, the queen's esquire, and St. Victor, a gentleman of Avignon, rode by its side.

who hailed him as the "great Whig deliverer" from wooden shoes and warming-pans, from tyranny and superstition; the wise statesmen, brilliant general, liberal and clement legislator?

His religion was stern hostility to the religion of which the most Christian king was the most powerful champion. His immorality was of a cold, dour sort, not the outcome of a warm heart gone astray, such as the careless profligacy of Charles II. and the deeply-repenting infatuations of James. For his financial morality we have the bogus Darien scheme which ruined Scotland, of which he was the chief promoter, the details of which are too lengthy and too technical for place here. His financial relations with his own family are less complex and still more significant.

An Act of Parliament, never repealed, had settled upon Queen Mary Beatrice a jointure of £50,000. It was contended by the Court of France, on her behalf, that King James being banished and dead in law, she was entitled to the settlement as if she had been really his widow. William did not deny the claim, but gave verbal promise only for its payment. Marshal Boufflers requested that the concession might at least be confirmed by a secret article of the Treaty of Ryswick; but as William professed great indignation that his word should be esteemed less satisfactory than his bond, the Marshal departed with full confidence in the Prince's good faith. At the first demand for payment "Willie the cheater" backed out, on some pretence of unfulfilled condition, though Boufflers swore the concession had been unconditional. Not one penny of that settlement ever was paid to any member of the exiled royal family.* As Lady Marlborough said, the money never found its way farther than William's pockets.†

When the Princess Anne's only surviving child, the Duke of Gloucester, was eight years old, Parliament voted £50,000 a year for his education and maintenance as heir-presumptive. William coolly appropriated two-thirds of the sum to his own military and personal expenses, allowing a third to the purpose for which it was granted. Yet in spite of these tricks, and of a taxation so oppressive that the nation would almost have for-

* *Gentleman's Magazine*, 1807.

† "Conduct of the Duchess of Marlborough."

given the banished king's religion to be relieved from it, he bequeathed to us the National Debt as a standing memorial to his statesmanship and military fame.

For his disinterestedness : he refused to permit his wife to be crowned queen unless he were crowned king with her, with nominally equal power, though the new queen-regnant had as little real power in the State as the banished king himself. He had the crown so settled, that upon his wife's death he succeeded as sole sovereign, with succession to any children he might have by a second wife, to the exclusion of the Princess Anne and her children. Not satisfied with this, for he knew that the English are ever loyal at heart to the dynasty, and that they would never have turned against James had they not been imbued with the belief that the princesses were to be set aside by a supposititious child, he was vindictively jealous of Anne and her boy, and treated them with systematic rudeness and contempt. Upon Mary's death in 1694, when Anne became the first lady in England, he allowed no distinction to be made at Court between her and the aldermen's wives. He was so jealous of the child that when Mary died he bestowed the appanage of the Prince of Wales upon his Dutch favourite, Mynheer Bentinck, called Lord Portland. The people were indignant, for they liked their English princess, and he was threatened with serious opposition if he persisted in such petty slights, and was compelled to mend his manners.

When the little Duke of Gloucester died, on July 30, 1700, William treated the sad event with brutal disrespect ; delaying two whole months to formally notify to the French Court the death of an English prince, thereby embarrassing his ambassador most vexatiously, and distressing the kind-hearted French king, who could not show his sympathy with his bereaved mother, nor even due courtesy to his guest, the child's grandfather, by putting his Court into mourning.

It seems as if William from the first could not endure to think of Anne and her children succeeding him ; that he even preferred as his heiress her cousin the Electoress Sophia of Hanover ; for we find him writing to her on April 18 and 28, 1689, three months before the birth of the Duke of Gloucester, after whom Anne had fourteen children, and twelve years before the Act of Settlement : " You are deeply interested in

all that concerns these kingdoms, since, according to appearances, one of your sons will reign here one day."*

In private life he was cold and repulsive, save to his Dutch favourites. We know from his wife's own memoirs how sadly disappointed she was at recovering from one serious illness, and how gladly she welcomed death in her thirty-second year, though Macaulay maunders sentimentally over her hair worn upon a black ribbon "next his skin."† He assuaged the pangs of bereavement by swilling schnapps days together with Bentinck, in a summer-house at Hampton Court. His head was too hard to be affected by potations, and saved his character for sobriety.

As a statesman, he certainly managed to guide the helm of government through terribly disturbed waters. Against the character for clemency given to him by Macaulay and Thackeray, we need but to set one red word: Glencoe.

For his generalship, he won the Battle of the Boyne over an undisciplined host of Irish kernes under a leader whose heart was utterly broken. He lost the battles of Steinkirk and Neerwinden. He spent an enormous amount of money and gained little glory. Berwick, the greatest commander of his age, and a man wholly above jealousy, considered him to be nothing of a general.

He granted some measure of religious liberty to Protestant dissenters because his position depended upon it. As to his methods, they were perforce tortuous: a throne taken by craft and intrigue must be held by craft and intrigue.

Of the men who supported the Revolution, which can be pointed out as an honest man, true to his God, though false to his king? Marlborough, who sold James to William, and Anne to James, and the honour of England to French marshals? Soldiers, bishops, deans, and the horde of traitors who stood round the throne, not even loyal to their treason; without aim or interest among them beyond self-interest, venal, false, utterly corrupt; which of them owned in his heart any God or king but himself with his own interests?

For the king, we have Dundee, "the great captain who stood

* "Memoirs of Mary, 'Queen of England,'" Döbner.

† "On left arm a ribbon which had tied to it a gold ring with some hair of the late Queen." Dalrymple, ii. 169.

by his master when all the rest forsook him ; ”* Dundee, whose courage was strong and clear as a diamond, pure of soul, loyal to death,

Last of Scots and last of freemen,
Last of all that dauntless race
That would rather die unsullied,
Than outlive his land's disgrace.

And with him all those valiant men,

Hands that never failed their country,
Hearts that never baseness knew—

churchmen, as well as soldiers : and first of churchmen, Sancroft, once leader of those who resisted the king's illegal interference with the Church, now leader of those who gave up place and power and means of living rather than take the oath to the usurper ; Sancroft who, when Mary asked for his blessing, bade her seek her father's first, without which his must be of no effect.

So by the Act of Settlement the coping-stone was placed upon the edifice founded by Henry VIII. and Elizabeth, cemented by the blood and tears of countless martyrs. The Catholic Church lost her last hope of regaining the nation, and was thrust back into despair and darkness for near two hundred years.

A. SHIELD.

* S. R. Crockett, "The Men of the Moss-Hags."

ART. X.—THE EXTENSION OF THE REFORMATION.

IN all great movements, especially those of a revolutionary character, we are generally in a better position to judge of their primary cause after lapse of time has enabled us to watch their development, and note the tendency of their effect. We can mark, step by step, the evolution of actions, the instigators of which would have stood aghast had they been able to foresee those logical consequences which their actions entailed. Principles which they ignored or lost sight of in their anxiety about side issues, become clear to us who succeed them, and have to share in those evils which are but the natural outcome of their action. The orator whose denunciations of existing governments have won him the applause of the debating club, would have been the first to view with horror the spectacle of a murdered king and a nation trembling under a Reign of Terror ; but, had he paused to analyse, he would have seen that the principles his fiery zeal advocated were identical with those of men who hesitated not to carry them out to their unforeseen and terrible issue. This truth is illustrated in the case of that greatest of revolutions which, more than three centuries ago, tore a nation from the unity of the faith of fifteen centuries, dethroned the visible Head of a spiritual kingdom over the hearts of a nation, and established in its place a Reign of Confusion. And we who live in the days when the logical result of what historians call the Reformation is being so rapidly manifested, are the better able to discriminate the real principle which lay at the root of so disastrous and far-reaching a Revolution. The sixteenth century saw men remove the rock on which the edifice of a country's faith was built, and the nineteenth century sees the coming of that storm which washes away the sand on which they sought to establish a substitute in its place. The floods of unbelief have descended, the chilly waters of indifference are rising, and there is abundance of evidence that those within the house are seized with dread that it is about to fall. It is an

age marked by a growing and widespread disbelief in the idea of the supernatural, using the term in its popular and commonly understood meaning. Men are everywhere clamouring for disbelief in all that cannot be proved by reason, or experienced by the senses. Science has penetrated so many dark corners that the existence of any subject outside its domain is becoming distasteful, and the reign of pure reason is becoming so paramount that modern thought refuses to acknowledge the existence of any mystery beyond its reach. Since thus religion stands in peril, and freedom of thought implies liberty in every direction except that of belief in the old truths, can we trace any connection between this result and the principles of the great revolt against religion which is called the Reformation?

If we analyse the meaning of that great change, we see that in reality it might be characterised as a revolt against the idea of the present existence of the supernatural. The doctrines it attacked were specially those which demand the recognition of a living power, still as much energising through the medium of the Church, as was admitted to be the case in Apostolic days. The doctrine of a priesthood acting by the authority and tradition of a Divine Commission, and holding that commission through dependence on the yet higher authority of the Vicar of Christ, gave place to the theory of a ministry merely human, endowed with no higher powers than those of other men. The authority by which the priest spoke was swept away, and the opinion of the individual set up in its place. And naturally with this change there disappeared those doctrines which were dependent on that of sacerdotalism. The Mass, penance, indulgences, invocation of saints, prayer for the dead, apostolical succession, these were the topics of scurrilous writing and unveiled denunciation. All that implied the existence of a living presence in Christianity was destroyed. The altar stone was put to the use of the pig-trough, the missal was burnt, the priest was hurled down and slain, the outward symbols of a divine worship swept away, even the very fabric of the Church fell before the hatred of those who would stamp out the historic creed of centuries from the heart of the nation. The wonder is that even fragments of the old truths survived the general

desolation, and that the originators of this destruction stopped short, or continued to regard as sacred any part of the ancient creed. But though in the work of disintegration men hesitated not to mutilate the Sacred Canon of the Scriptures, they yet realised that to preach a religion that was based upon no authority was impossible; and though church and priest were swept away, they clung to the new doctrine: "The Bible only is the religion of Christians." They destroyed the idea of a living church, and bade men turn their eyes only to the written record of the church of long ago; a church, they said, which spoke once and then became silent; a church miraculous and supernatural, no doubt, in its origin and while its founders lived, but since their time powerless and speechless. And thus the Sacraments, by the new teaching, no longer were regarded as living channels of supernatural agency, but rather as ceremonials of a golden age that once, and once only, brought heaven and earth close together. The men were yet to be born who could venture yet further to question the Personality or Authority of the Divine Teacher of the historic past, but they rendered meaningless to the present His assertion, "He that heareth *you*, heareth Me," since they sought to break the lineage of His successors, and based their appeal to men's hearts upon a document robbed from the hands of those who had preserved it free from calumny and aspersion through centuries. As yet men dared not doubt the title-deeds though they spoiled the rightful inheritors, and constituted themselves guardians of the estate. And thus they paved the way for those who would one day arise and say that the very title-deeds were valueless and the estate not worth possession. They eliminated the doctrine of the present existence of the supernatural in the church and religion. It needed but the lapse of time for others to question or deny its existence and action in the past. And the history of religion since is but the history of the natural evolution of those effects of which their action was the cause. We do but watch the descent of the boulder which they started down the declivity and thought to hinder in its destructive course, and as we trace the path of its ruin we cannot wonder that the abyss is well-nigh reached.

Hence the processes of religious thought have but followed

this law of disintegration, even within the pale of that mutilated Christianity that survived the storm. The unity of teaching was gone, and with the rapidity of jungle growth sprang up that multitude of conflicting sects which now have names over two hundred, each contradicting each, and all claiming the representative of a bygone past. The supernatural character of the teacher's authority gone, there remained nothing but the inclination of individuals to direct thought, and inspire the message. We are not surprised to note in the writings of the last three centuries a marked absence of allusion to the Personality of Him who was to be the abiding power in the Church to guide her into the whole truth. The doctrine of His distinctive work as the Divine Teacher in all ages, gave place to generalities as to His ordinary influence on the hearts and consciences of all men alike. It was but the sequence of disbelief in the present intervention of a supernatural agency, that the doctrine of a teaching Church disappeared, and *quot homines tot sententiae*, became the principle of the new Christianity. The dethronement of the Mother of God from her logical position in Christian theology, was the warning signal of the approach of criticism and unbelief as to the central fact of the Incarnation; and the substitution of a new "rule of faith" necessarily opened the door to the doubts of modern days as to the infallible certainty of the utterances of the Divine Son. And thus the tide has rolled on, obliterating old landmarks, and obscuring the guiding principles of revelation, until the pages of the sacred writings themselves felt the full force of destructive criticism. Schools of thought arose, which, failing to harmonise their opinions with the entire contents of the written record, hesitated not to go still further, and reject the authenticity of passages and whole books in the new Canon. The voice of the living teacher being silenced, confusion of thought ensued as to the meaning and authenticity of the dead letter. Unitarianism appeared and attacked the words and dogmatic truths of the Divine Founder of the Faith, and even in the ranks of the ministry of the established religion we hear utterances irreconcilable with logical belief in His divinity. And with the new complexion cast upon religion, the very meaning of the word "Faith" is changed; it is no longer submission to a teacher,

but merely the outcome of the self-evolved opinion of each individual. It is not a light shed into dark corners from above, but a mere flicker projected on the darkness from within which does but make the increasing gloom more visible. Inevitably the idea of revelation has been obscured by the divisions and contradictions which are the results of so many human opinions, and the unity of truth being destroyed, its fragments are at the mercy of its assailants. Religion has come to be openly regarded as a matter of opinion in which each man's judgment is sufficient guide for himself, and the preacher's approbation depends not upon the authority with which his message is delivered, but upon its coincidence or the reverse with the "views" of his hearers. They listen to him so far as his doctrine is the exponent of their already preconceived ideas, and when it runs counter to their own sentiments his influence is no longer felt. In fact the attitude of the human mind towards religious truth is altogether changed, and could not present a more marked contrast to that of the days when the teachers could say, with the confidence inspired by a divine mission: "It seemed good to the Holy Ghost and to us,"* and the taught came trembling with the words: "Sirs, what must we do to be saved,"† and urged by the consciousness of guilt "confessed and showed their deeds."‡

We see, therefore, that the difference between Catholicism and the teachings of the innovators of three centuries ago is one of principle, and not merely of details of belief. The principle of each is irreconcilable with the other, the one being constructive and progressive, the other destructive and retrograde, and hence the impossibility of harmony between the two, or amalgamation on a common footing. The creed of authority must always stand alone in its isolation; it neither gains nor loses by the opinions of private judgment. Its very isolation is but the loneliness of truth; its so-called bigotry is but its consciousness that it is the trustee of truth; its unchangeableness is not the crystallisation of a system, but the faithful guardianship of a sacred trust. It recognises that to admit that all creeds are each as good as the others, involves the logical denial of the existence of objective truth in matters

* Acts xv. 28.

† Acts xvi. 30.

‡ Acts xix. 18.

of religion ; and the fact that this is nowadays the conclusion to which so many minds have at last come, affords testimony that its solitary position is the only possible one. The usual concession of those who have reached the limit of unbelief, that if revelation does exist, Catholicism alone possesses credentials for its acceptance, is but another testimony that its standpoint is the only logical basis for faith.

The characteristics of the present age have now produced an attitude of mind congenial to the final collapse of beliefs, the foundation of which was thus undermined by the destructive principles of the would-be reformers of religion. The rapid advance of scientific discoveries tends to warp minds in one direction, and centre their interest solely on matters which can be experimentally proved and brought within the confines of pure reason. The close study of natural phenomena fosters the growth of the materialistic spirit, and engenders doubt as to the reality of the spiritual, or of matters beyond the sphere of rational demonstration. The whole tendency of the day is to bind man more closely to the earth, and deaden interest as to the probabilities of a future life, and paralyse the exercise of supernatural faculties. The contrast is so marked between the progress of exact knowledge and the shifting opinions produced by the confusions of religious thought. Religion is regarded as an extra more or less necessary to life, but not as its very essence, and as pointing the very meaning of human existence. Men are so absorbed in the contemplation of the present, that they seldom pause to find an answer to the great questions, "Whence and why did I come here, and whither am I going?" Reason reigns so paramount that it becomes illogical, and would fain disregard its own limits, so that men first declare that matters of faith are beyond reason, and thence argue that reason proves their non-existence. The idea of the existence of any faculty which can carry on thought beyond the point where reason fails is banished to the realm of superstition, and nothing could be more opposed to the modern tendency of thought than the teaching *Præstet fides supplementum sensuum defectui*. It is on the senses that men now rely for guidance, and if perception by the senses affords no answer to the question, "How can these things be?" they regard their lack as evidence of the impossibility of truths

beyond their grasp. And yet, glorious as the advance of science has been, it has done nothing to shed a ray of light on the great question, What is life and whence comes it? The surgeon's scalpel cannot disclose its mystery, the analyst's laboratory cannot detect its essence, the veil is lifted by no human hand, and the speculations of philosophy have failed to penetrate its secret. We are confronted with the fact of life and death, a fact surely the most important for us to have some guidance about, and reason, science, and the senses leave us in impenetrable darkness.

And not only is our age a time of special scientific and critical scepticism, but it is an age of religious weariness, the natural result of the growth of confusion. Tossed on the waves of controversy and confounded by the outcry of the various disputants, each, as it were, putting up to auction his self-evolved creed, how could it be otherwise than that the growth of Indifferentism should be the result. Religion has well-nigh become a target for ridicule, and what is called toleration is in reality merely the lack of interest in the question altogether. The very growth of the scientific spirit teaches men that so many contrary opinions cannot all be true, and the only logical conception of faith being obscured, it is not surprising that that indifference should supervene as to the existence of any principle on which it might be based. If religion seems to them in any way a necessity in life, they adopt some or other external garb in which they find it most convenient to clothe it. The possibility of scientific religious truth has evaporated from their minds, and hence they satisfy themselves with some not too obtrusive generalisation, if they do not altogether banish the question as a factor in their lives. Faith to them is merely synonymous with opinion, and each man has the right to enjoy his own opinion of matters outside the pale of possible demonstration by evidence. Surely the natural outcome of such a condition of thought must necessarily be, if not the denial, at least the ignoring of the Supreme Being Himself. The growth of materialism, aided by the spread of Indifferentism, can but end in one way, namely, a negative if not a positive Atheism. Revelation implies a Revealer, and the darkness which surrounds its once acknowledged light and guidance, the confusions that have destroyed

its once undivided unity, have deadened the spiritual sense, and crushed aspiration as to the central fact upon which the reality of religion depends. Belief in God as an abstract theory, or the mere recognition of the existence of a Great First Cause, does not amount to faith that can penetrate a man's life, or become the principle of his actions. Moreover, the denial of revelation, and the destruction of the principle on which it depends, must in the end work the ruin, not only of Faith but also of Morals. The theory that morality is independent of religion, a favourite one in the present day, is as untrue as that religion can be but a matter of opinion. How can there be moral law without a lawgiver, and how can there be any breach of moral order unless we grant the existence of moral law? The very existence of civil laws is logically dependent upon religion; and though by the strength of tradition they may continue to exist when the foundation of religion has been destroyed, they must ever be in peril and need but a change in popular opinion to disappear. Morality, viewed independently apart from the institutions and traditional customs of a nation, demands the basis of a supernatural teaching, and postulates the pre-existence of a divine revelation. Otherwise it is, equally with religion, at the mercy of individual caprice, and so long as the individual can escape the civil penalties of wrongdoing, he may enjoy his own opinion as to questions of right and wrong. If there is no such thing as positive truth in religion, surely it must follow logically that there is no such thing as positive right and wrong. In other words, the theory of sin is inseparable from that of belief, the principle on which both rest must be that of authoritative revelation, and the application of that principle demands the existence of infallible guidance in both Faith and Morals. Are there no signs at the present day that the denial of the existence of any such guidance has obscured men's minds on many questions that concern morality? Or is the age of scientific advancement a time specially characterised by a marked improvement in social morality?

Thus in this development of unbelief do we see the natural growth of that germ that was planted in the midst of the nations by the sowers who went forth to sow three centuries back. As in theological language the supernatural life of the

Catholic Church through eighteen and more centuries is called the Extension of the Incarnation, so the slow decay of religious truth is the Extension of the Reformation. In both, the principle from which they started is working out to its logical issue. In the one it is a principle of construction, so that the Church has grown from the tiny acorn until it becomes a mighty tree under whose branches the nations find shelter. As the germ animated by a supernatural life, gradually manifests through the process of growth all that lay hidden, but yet was contained in the primitive cell, so the sacred deposit of revealed truth has been unfolded by the definitions of the Catholic Church, until the whole glory of a Revealed Religion is manifested before men's eyes. While in the other the principle of disintegration has followed the natural law of decay, the sapless branches of truth have been scattered by the rough winds of conflicting theories, and men are ready to root up the dead trunk and cast it into the already kindled fires of total unbelief.

The remarkable changes that have taken place during the last half century within the pale of the established religion of this country, afford evidence that a large number of minds are recognising the effects resulting from the principles of the Reformation. Dissatisfied with a merely subjective kind of Christianity dependent upon emotion and interior feelings, a school has arisen which has more or less realised that for the teaching of a positive religion an authority is necessary external to that of the individual teacher. Though almost all the great originators of the movement that tends in this direction, naturally carried their principles to a logical issue, and relinquishing the task of setting up a new and self-constituted authority, themselves submitted their private judgment to that already existing, yet numbers, who felt the influence they exercised, maintain the struggle to harmonise conflicting principles. They are thus endeavouring to graft the externals of Catholicism upon the decaying fragments of the Protestant Creed. They recognise the absence of the idea of the present existence of the supernatural, and attempt to repair the ravages the Reformation has worked by an endeavour, themselves being unauthorised, to elevate their consensus of opinions into the place of revealed authority. They see the vast contrast

between the teaching of the formularies of their predecessors, and that of the early Fathers of the first centuries of Christianity, and adjusting many of their private opinions in harmony with independent Catholic dogmas seek to bring back public opinion to the recognition of the need of a dogmatic standpoint for religion. They would restore the sacerdotal principles as dependent upon Apostolical succession, and renew the sacramental system as a supernatural agency in men's lives. They bring back the externals of the ancient faith, and replace the ceremonials so long prohibited of a well-nigh forgotten worship. They recognise the failure of individualism, and seek once more to clothe their message with the authority of *the Church*. And since they recognise that the ancient power cannot be conveyed through a broken channel, they claim for themselves an unbroken lineage in its transmission by the recent theory of *continuity*. The religious history of the last three centuries is to be ignored, during which their predecessors, through whom alone they can trace their claim to "continuity," were totally unconscious of that they were the possessors of any authority or powers of a supernatural character. Indeed, the whole essence of their teaching was the destruction of sacerdotalism and the substitution of the written word for the teaching church; and yet their successors are forced to admit that all the while they were priests unknown to themselves, who offered the sacrifice of the Mass while they taught, they were only "commemorating" the last supper, and were guardians of the sacramental system the objective nature of which they most strenuously denied. They seem to see no difficulty in the fact that if their theory is true, the ministry of the divinely constituted church must have manifested a carelessness as to the sacred deposit of which it was trustee, which can hardly be characterised by any other term than that of sacrilegious; and that the episcopate, to whose authority they show such scant courtesy, has repeatedly shown that it encouraged and fostered a teaching and system diametrically opposed to their claims. But in their anxiety to arrogate to themselves the title "Catholics," while at the same time they dwell in communion with those who glory in the title of "Protestants," they strangely overlook the fact that their principle remains exactly the same as that which made

England Protestant. It is still a principle of private judgment by which they select special dogmas and reject others; it is still a matter of "views," some more some less "high," and hence they possess no principle of cohesion among themselves. They do not even agree together in what they call "the essentials," and hence prove that they still hold that the opinion of the individual is capable of deciding what is and what is not "essential" in a divine revelation. They are as far as ever from grasping the notion of an infallible teacher, since they have formulated the anomalous doctrine that the Church is infallible *in the long run* whatever this may be supposed to mean. We cannot suppose they regard the Church as the living voice of the Holy Ghost, when they thus characterise the nature of its operation. But even supposing they could produce the historic and literary evidence requisite for their assertions, even if they could maintain their novel theory of "continuity," and so remodel the opinions of the whole Established Church that the entirety of its members and episcopate would be in sympathy with their position, still they have only gained the fact that so many additional opinions have come to certain conclusions by the exercise of private judgment. They remain still where they were in respect to their principle of belief, though they hold a certain number of additional independent dogmas; and if another wave of popular feeling passes over the Anglican community, they can as easily reverse their opinions, and yet not sever their connection with the Establishment, the teachings of which are ever fluctuating in the downward or upward tendency of belief. In short, they are not compelled by the truth as an external power, but compel it to be what they themselves voluntarily determine. Success in gaining the consent of numbers does not establish the truth of any system, any more than the apostasy of the majority proves that the minority are in the wrong. And even now, so early in the history of the High Church movement, tendencies have appeared which would have caused consternation to its early originators. While Ritualism is increasing, there is an inclination towards the levelling of dogma to accord with the spirit of the age, and the minimising of supernatural facts so as to bring them within the scope of reason. Beneath all the external imitations of Catholicism there still lurks that

same principle of disintegration which is so characteristic of all religious movements outside the only undivided Faith. A further lapse of time must intervene before an accurate judgment can be formed, as to whether the rise of Anglicanism in its present form is favourable to the spread of Catholicism; but one thing surely is evident, that its final conversion is not a question of "going a little higher" or believing a little more; it is a question of accepting the faith on a new principle, it is a total change in attitude of mind, just as conversion from sin implies a change of attitude in the individual towards God, so does conversion in faith amount to a change in attitude towards the Divine Teacher. We welcome an increased spirit of reverence towards the supernatural as a result of the High Church movement; and must needs admire the individual lives of many who have laboured to produce it. But it is not the life or earnestness of individuals that is the question at issue, nor are we expressing any judgment that is derogatory to their good faith when we cannot help but to recall the words of Him who is the Truth when He declared "*He that is not with us is against us.*" One fact we can at least regard with thankfulness, that since the Church recognises the validity of lay baptism, the increased zeal of the Anglican ministry and their regard to the performance of externals, has done so much to remedy the carelessness of their predecessors in this respect, an acknowledged carelessness which had in itself made more than doubtful the certainty upon which they rely as to their Orders, and whole theory of continuity. When therefore we hear the wild theory advanced that the "*Church of England is the same as the Church before the Reformation,*" or that the "*Church of England never was Roman Catholic,*" while lost in amazement at the assurance with which its members try to alter the history of three centuries and falsify its records, we can but reply that if their assertions could be proved, it would be so much the worse for the Church of England, and so much the greater need for the evangelisation of the country by that which for the first time we hear defined as *the Italian mission.*

Lastly, the dangers which the progress of the Church has to fear are not the external attacks directed against her truth by Anglicanism, or science, or criticism. Her past history for nearly two thousand years is enough to show that heresies

have only been the means of bringing out more clearly the definition of her truths. She has nothing to fear from the progress of scientific truth in its proper sphere, the sphere of reason which stops short where revelation begins. She does resist the intrusion of reason within the boundaries of faith as being in itself most unreasonable. Reason, she owns, cannot grasp the truths she teaches, but neither can it demonstrate them to be false. Nor can modern philosophy demonstrate the non-existence of the supernatural, though it strives to obscure its truth and abolish all else but the world of sense and the visible. The danger to the spread of the faith is lest its members themselves become infected with the prevailing atmosphere of unbelief, and yielding to the fashion and tendency of the age, seek to minimise the infallibility of divine truths, and sink them to the level of changeable human hypotheses. Lest they become less uncompromising than the Church herself in dealing with modern speculations in the domain of faith, and forgetting that, if revelation exists at all it must be divine and hence infallible, think that it can be curtailed or altered to suit the changes of fallible opinions. Lest under the guise of tolerance they conceal that Indifferentism which regards all religions as equally good in themselves, and thus aim a fatal blow at the verity of truth itself, which by its very nature is always indivisible. Whatever charity demands in our judgment as to the individual, and strongly as it may lead us, with our limited knowledge of the circumstances that surround him, to hold our peace as to the position he takes up, it becomes treachery if under its guise we admit that other systems which unite in opposing a truth are all equally to be accepted as representatives of a divine revelation. The logical meaning of indifference in religion is that men have come to believe that a true religion exists nowhere. But the attitude of the Catholic must ever be that of the Divine Founder of the Faith, that men may take the message or leave it at their will, but that their conduct either way, whatever dangers it may involve to themselves, can in no way alter its abstract truth, or increase or lessen its isolated veracity.

Yet this nemesis of general unbelief in which we see what we may call the extension of the Reformation, is at the same time operating as the cause of an increasing number of minds

turning once more to the only guiding principle on which religion can rest. The very confusions of thought are bringing out in stronger contrast the unity of the One Faith, and those who are on the side of religion are being forced to ask, How and why does this phenomena of unity exist? Men are using reason aright in connection with religion, and coming to the primary necessity of the truth that if the veil can be lifted at all it must be by a Hand within. The position is more sharply defined that if a revelation exists it must be divine, if divine it can only be infallible, if infallible it can only be one. They recognise that a Divine Teacher cannot be the author of contradictions, and that if He spoke the truth in the first century He cannot have become silent in the nineteenth. In short, we are coming to the time when men will either be without any religion or else be Catholics: they will either chance the fact of the great unseen, or face it in the assurance of a divine certainty on which they rest secure because it is the logical issue of their calm certainty of God. And those who submit to the authority of faith, and venture not to trust to a "view" as to the only true reality in life, alone can regard without misgiving an hour they can never shun, and a law to which they are compelled to submit, when their senses must fail them, and their reason afford them no support, because even in the great tragedy of death they look to hear the Voice that says to them, "*Blessed are they that have not seen, and yet have believed.*"

R. F. CONDER

SANCTISSIMI DOMINI NOSTRI
LEONIS
DIVINA PROVIDENTIA
PAPAE XIII.
LITTERAE APOSTOLICAE
DE ORDINATIONIBVS ANGLICANIS.

—
LEO EPISCOPVS.

SERVVS SERVORVM DEI.—AD PERPETVAM REI MEMORIAM.

APOSTOLICAE curae et caritatis, qua *pastorem magnum ovium, Dominum nostrum Iesum Christum,** referre pro munere et imitari, aspirante eius gratia, studemus, non exiguam partem pernobili Anglorum nationi tribuimus. Voluntatis in ipsam Nostrae ea praecipae testis est epistola, quam superiore anno propriam dedimus *ad Anglos, regnum Christi in fidei unitate quaerentes*: eiusdem quippe gentis et veterem cum Ecclesia matre coniunctionem commemorando revocavimus, et felicem reconciliationem, excitata in animis orandi Dei sollertia, contendimus maturare. Rursusque haud ita pridem, quum communibus universe litteris de unitate Ecclesiae fusius agere visum est, non ultimo loco respeximus Angliam; spe praelucente, posse documenta Nostra tum catholicis firmitatem tum dissidentibus salutare lumen afferre. Atque illud fateri libet, quod aequae gentis humanitatem ac multorum sollicitudinem salutis aeternae commendat, id est quam benevole Anglis probata sit instantia Nostra et dicendi libertas, nullo quidem acta humanae rationis impulsu. Nunc autem eâdem Nos mente eodemque animo deliberatum habemus studia convertere ad quamdam non minoris momenti causam, quae cum ea ipsa re votisque Nostris cohaeret. Quod enim apud Anglos, aliquanto postquam ab unitatis christianae centro abcessum est, novus plane ritus ordinibus sacris conferendis, sub rege Eduardo VI., fuit publice inductus; defecisse idcirco verum Ordinis sacramentum, quale Christus instituit, simulque hierarchicam successionem, iam tenuit communis sententia, quam non semel Ecclesiae acta et constans disciplina firmarunt. Attamen recentiore memoria hisque maxime annis invaluit controversia, sacraene Ordinationes ritu eduardiano

* Hebr. xiii. 20.

peractae, natura sacramenti affectuque polleant; faventibus, affirmate vel dubitanter, non modo scriptoribus anglicanis nonnullis, sed paucis etiam catholicis praesertim non anglis. Alteros quippe movebat praestantia sacerdotii christiani, exoptantes ut duplici eius in corpus Christi potestate ne carerent sui; movebat alteros consilium expediendi quodammodo illis redivit ad unitatem; utrisque vero hoc persuasum esse videbatur, iam studiis in eo genere cum aetate proVectis, novisque litterarum monumentis ex oblivione erutis, retractari auctoritate Nostra causam non inopportunum fore. Nos autem ea consilia atque optata minime negligentes, maximeque voci obsequentes apostolicae caritatis, censuimus nihil non experiri quod videretur quoquo modo conducere ad animarum vel avertenda damna vel utilitates fovendas.

Placuit igitur de retractanda causa benignissime indulgere: ita sane, ut per summam novae disquisitionis sollertiam, omnis in posterum vel species quidem dubitandi esset remota. Quapropter certo numero viris doctrina et eruditione praestantibus, quorum compertae erant dissimiles in ipsa causa opiniones, negotium dedimus ut momenta sententiae suae scriptis mandarent: eos deinde ad Nos accitos iussimus communicare inter se scripta, et quidquid eo amplius ad rem cognitu esset dignum, indagare atque expendere. Consultumque a Nobis est, ut ipsi diplomata opportuna omni possent copia in tabulariis vaticanis sive nota recognoscere sive inexplorata educere; itemque ut prompta haberent quaecumque eiusdem generis acta apud sacrum Consilium, quod *Suprema* vocatur, asservarentur, neque minus quaecumque ad hoc tempus doctiores viri in utramque partem evulgassent. Huiusmodi adiumentis instructos, volumus eos in singulares congressiones convenire; quae ad duodecim sunt habitae, praeside uno ex S. R. E. Cardinalibus a Nobismetipsis designato, data singulis facultate disputandi libera. Denique earundem congressionum acta, una cum ceteris documentis, Venerabilibus Fratribus Nostris Cardinalibus ex eodem Consilio iussimus exhiberi omnia; qui meditata causa eaque coram Nobis deinde agitata, suam quisque sententiam dicerent.

Hoc ducendae rei ordine praestituto, ad intimam tamen aestimationem causae aequum erat non ante aggredi, quam id perstudiose quaesitum apparuisset, quo loco ea iam esset secundum Apostolicae Sedis praescriptiones institutamque consuetudinem: cuius consuetudinis et initia et vim magni profecto intererat reputare. Quocirca in primis perpensa sunt documenta praecipua quibus Decessores Nostri, rogatu reginae Mariae, singulares curas ad reconciliationem ecclesiae Anglicae contulerunt. Nam Iulius III Cardinalem Reginaldum Polum, natione Anglum, multiplici laude eximium, Legatum

a latere ad id opus destinavit, *tamquam pacis et dilectionis Angelum suum*, eique mandata seu facultates extra ordinem normasque agendi tradidit*; quas deinde Paulus IV confirmavit et declaravit. In quo ut recte colligatur quidnam in se commemorata documenta habeant ponderis, sic oportet fundamenti instar statuere, eorum propositum nequaquam a re abstractum fuisse, sed rei omnino inhaerens ac peculiare. Quum enim facultates Legato apostolico ab iis Pontificibus tributae, Angliam dumtaxat religionisque in ea statum respicerent; normae item agendi ab eisdem eidem Legato quaerenti impertitae, minime quidem esse poterant ad illa generatim decernenda sine quibus sacrae ordinationes non valeant, sed debebant attinere proprie ad providendum de ordinibus sacris in eo regno, prout temporum monebant rerumque conditiones expositae. Hoc ipsum, praeter quam quod ex natura et modo eorundem documentorum perspicuum est, inde pariter liquet, quod alienum prorsus fuisset, ita velle de iis quae sacramento Ordinis conficiendo necesse sunt, propemodum commonefieri Legatum, eumque virum cuius doctrina etiam in Concilio Tridentino eluxerat.

Ista probe tenentibus non difficulter patebit quare in litteris Iulii III, ad Legatum apostolicum perscriptis die VIII martii MDLIV, distincta sit mentio, de iis primum qui *rite et legitime promoti*, in suis ordinibus essent retinendi, tum de iis qui *non promoti ad sacros ordines*, possent, *si digni et idonei reperti fuissent, promoveri*. Nam certe definiteque notatur, ut reapse erat, duplex hominum classis: hinc eorum qui sacram ordinationem vere suscepissent, quippe id vel ante Henrici secessionem, vel si post eam et per ministros errore dissidiove implicitos, ritu tamen catholico consueto; inde aliorum qui initiati essent secundum Ordinale eduardianum, qui propterea possent *promoveri*, quia ordinationem acceperant irritam. Neque aliud sane Pontificis consilium fuisse, praeclare confirmat epistola eiusdem Legati (die XXIX ianuarii MDLV) facultates suas episcopo Norwicensi demandantis. Id amplius est potissime considerandum quod eae ipsae Iulii III litterae afferunt, de facultatibus pontificiis libere utendis, etiam in eorum bonum quibus munus consecrationis *minus rite et non servata forma Ecclesiae consueta* impensum fuit: qua quidem locutione ii certe designabantur qui consecrati eduardiano ritu; praeter eam namque et catholicam formam alia nulla erat eo tempore in Anglia.

Haec autem apertiora fient commemorando legationem quam Philippus et Maria reges, suadente Cardinali Polo, Romam ad Pontificem februario mense MDLV miserunt. Regii oratores, viri tres

* Id factum augusto mense MDLIII. per litteras sub plumbo, *Si ullo unquam tempore et Post nuntium Nobis*, atque alias.

admodum insignes et omni virtute praediti, in quibus Thomas Thirlby, episcopus Eliensis, sic habebant propositum, Pontificem de conditione rei religiosae in eo regno notitia ampliore edocere, ab ipsoque in primis petere ut ea quae Legatus ad eiusdem regni cum Ecclesia reconciliationem curaverat atque effecerat, haberet rata et confirmaret: eius rei causâ omnia ad Pontificem allata sunt testimonia scripta quae oportebat, partesque Ordinalis novi proxime ad rem facientes. Iam vero Paulus IV, legatione magnifice admissa, eisque testimoniis per certos aliquot Cardinales diligenter discussis, et habita deliberatione matura, litteras Praeclara carissimi sub plumbo dedit die xx iunii eodem anno. In his quum comprobatio plena et robur additum sit rebus a Polo gestis, de ordinationibus sic est praescriptum: . . . qui ad ordines ecclesiasticos . . . ab alio quam ab episcopo rite et recte ordinato promoti fuerunt, eosdem ordines . . . de novo suscipere teneantur. Quinam autem essent episcopi tales, non rite recteque ordinati, satis iam indicaverant superiora documenta, facultatesque in eam rem a Legato adhibitae: ii nimirum qui ad episcopatum, sicut alii ad alios ordines, promoti essent, non servata forma Ecclesiae consueta, vel non servata Ecclesiae forma et intentione, prout Legatus ipse ad episcopum Norwicensem scribebat. Hi autem non alii profecto erant nisi qui promoti secundum novam ritualement formam; cui quoque examinandae delecti Cardinales attentam operam dederant. Neque praetermittendus est locus ex eisdem Pontificis litteris, omnino rei congruens, ubi cum aliis beneficio dispensationis egentibus numerantur qui tam ordines quam beneficia ecclesiastica nulliter et de facto obtinuerant. Nulliter enim obtinuisse ordines idem est atque irritum actu nulloque effectu, videlicet invalide, ut ipsa monet eius vocis notatio et consuetudo sermonis; praesertim quum idem pari modo affirmetur de ordinibus quod de beneficiis ecclesiasticis, quae ex certis sacrorum canonum institutis manifesto erant nulla, eo quia cum vitio infirmante collata. Huc accedit quod, ambigentibus nonnullis quinam revera episcopi, rite et recte ordinati, dici et haberi possent ad mentem Pontificis, hic non multo post, die xxx octobris, alias subiecit litteras in modum Brevis: atque, Nos, inquit, haesitationem huiusmodi tollere et serenitati conscientiae eorum qui schismate durante ad ordines promoti fuerunt, mentem et intentionem quam in eisdem litteris Nostris habuimus clarius exprimendo, opportune consulere volentes, declaramus eos tantum episcopos et archiepiscopos qui non in forma Ecclesiae ordinati et consecrati fuerunt, rite et recte ordinatos dici non posse. Quae declaratio, nisi apposite ad rem Angliae praesentem, id est ad Ordinale eduardianum, spectare debuisset, nihil certe confecerat. Pontifex novis litteris, quo vel haesitationem tolleret vel serenitati conscientiae consuleret. Ceterum Apostolicae Sedis documenta et

mandata non aliter Legatus intellexit, atque ita eis rite religioseque obtemperavit : idque pariter factum a regina Maria et a ceteris qui cum ea dederunt operam ut religio et instituta catholica in pristinum statum restituerentur.

Auctoritates quas excitavimus Iulii III et Pauli IV aperte ostendunt initia eius disciplinae quae tenore constanti, iam tribus amplius saeculis, custodita est, ut ordinationes ritu eduardiano, haberentur infectae et nullae; cui disciplinae amplissime suffragantur testimonia multa earumdem ordinationum quae, in hac etiam Urbe, saepius absoluteque iteratae sunt ritu catholico. In huius igitur disciplinae observantia vis inest opportuna proposito. Nam si cui forte quidquam dubitationis resideat in quamnam vere sententiam ea Pontificum diplomata sint accipienda, recte illud valet: *Consuetudo optima legum interpretes*. Quoniam vero firmum semper ratumque in Ecclesia manserit, Ordinis sacramentum nefas esse iterari, fieri nullo modo poterat ut talem consuetudinem Apostolica Sedes tacita pateretur ac toleraret. Atqui eam non toleravit solum, sed probavit etiam et sanxit ipsa, quotiescumque in eadem re peculiare aliquod factum incidit iudicandum. Duo eiusmodi facta in medium proferimus, ex multis quae ad Supremam sunt subinde delata : alterum (an. MDCLXXXIV) cuiusdam Calvinistae Galli, alterum (an. MDCCIV) Ioannis Clementis Gordon; utriusque secundum rituale eduardianum suos adepti ordines. In primo, post exquisitam rei investigationem, Consultores non pauci responsa sua, quae appellant vota, de scripto ediderunt, ceterique cum eis in unam conspirarunt sententiam, *pro invaliditate ordinationis*: tantum quidem ratione habita opportunitatis, placuit Cardinalibus respondere, *Dilata*. Eadem vero acta repetita et ponderata sunt in facto altero: quaesita sunt praeterea nova Consultorum vota, rogatique doctores egregii e Sorbonicis ac Duacenis, neque praesidium ullum perspicacioris prudentiae praetermissum est ad rem penitus pernoscendam. Atque hoc animadvertisse oportet quod, tametsi tum ipse Gordon cuius negotium erat, tum aliquot Consultores inter causas *nullitatis* vindicandae, etiam adduxissent illam prout putabatur ordinationem Parkerii, in sententia tamen ferenda omnino seposita est ea causa, ut documenta produnt integrae fidei, neque alia ratio est reputata nisi *defectus formae et intentionis*. Qua de forma quo plenius esset certiusque iudicium, cautum fuerat ut exemplar Ordinalis anglicani suppeteret; atque etiam cum eo singulae collatae sunt formae ordinandi, ex variis orientalium et occidentalium ritibus conquisitae. Tum Clemens XI, Cardinalium ad quos pertinebat consentientibus suffragiis, ipsemet feria v, die XVII aprilis MDCCIV, decrevit: “. . . Ioannes Clemens Gordon *ex integro et absolute* ordinetur ad omnes ordines etiam sacros et praecipue presbyteratus, et quatenus non fuerit confirmatus, prius sacramentum.

Confirmationis suscipiat." Quae sententia, id sane considerare refert, ne a defectu quidem *traditionis instrumentorum* quidquam momenti duxit: tunc enim praescriptum de more esset ut ordinatio *sub conditione* instauraretur. Eo autem pluris refert considerare, eandem Pontificis sententiam spectare universe ad omnes Anglicanorum ordinationes. Licet enim factum attigerit peculiare, non tamen ex peculiari quapiam ratione profecta est, verum ex *vicio formae*, quo quidem vitio ordinationes illae aequae afficiuntur omnes: adeo ut, quoties deinceps in re simili decernendum fuit, toties idem Clementis XI communicatum sit decretum.

Quae quum ita sint, non videt nemo controversiam temporibus nostris exsuscitatam, Apostolicae Sedis iudicio definitam multo antea fuisse: documentisque illis haud satis quam oportuerat cognitis, fortasse factum ut scriptor aliquis catholicus disputationem de ea libere habere non dubitarit. Quoniam vero, ut principio monuimus, nihil Nobis antiquius optatiusque est quam ut hominibus recte animatis maximam possimus indulgentia et caritate prodesse, ideo iussimus in Ordinale anglicanum, quod caput est totius causae, rursus quam studiosissime inquiri.

In ritu cuiuslibet sacramenti conficiendi et administrandi iure discernunt inter partem *caeremonialem* et partem *essentialem* quae *materia et forma* appellari consuevit. Omnesque norunt, sacramenta novae legis, utpote signa sensibilia atque gratiae invisibilis efficientia, debere gratiam et significare quam efficiunt et efficere quam significant. Quae significatio, etsi in toto ritu essentiali, in materia scilicet et forma, haberi debet, praecipue tamen ad formam pertinet; quum materia sit pars per se non determinata et quae per illam determinetur. Idque in sacramento Ordinis manifestius apparet, cuius conferendi materia, quatenus hoc loco se dat considerandum, est manuum impositio; quae quidem nihil definitum per se significat, et aequae ad quosdam Ordines, aequae ad Confirmationem usurpatur. Iamvero verba quae ad proximam usque aetatem habentur passim ab Anglicanis tamquam forma propria ordinationis presbyteralis, videlicet, *Accipe Spiritum Sanctum*, minime sane significant definite ordinem sacerdotii vel eius gratiam et potestatem, quae praecipue est potestas *consecrandi et offerendi verum corpus et sanguinem Domini*,* eo sacrificio, quod non est *nuda commemoratio sacrificii in Cruce peracti*.† Forma huiusmodi aucta quidem est postea iis verbis, *ad officium et opus presbyteri*: sed hoc potius convincit, Anglicanos vidisse ipsos primam eam formam fuisse mancā neque idoneam rei. Eadem vero adiectio, si forte quidem legitimam

* Trid. Sess. xxiii., de sacr. Ord. can. 1.

† Ib. Sess. xxii. de sacrif. Missae, can. 3.

significationem apponere formae posset, serius est inducta, elapso iam saeculo post receptum Ordinale eduardianum; quum propterea, Hierarchiâ extincta, potestas ordinandi iam nulla esset. Nequidquam porro auxilium causae novissime arcessitum est ab aliis eiusdem Ordinalis precibus. Nam, ut cetera praetereantur quae eas demonstrent minus proposito sufficientes in ritu anglicano, unum hoc argumentum sit instar omnium, de ipsis consulto detractum esse quidquid in ritu catholico dignitatem et officia sacerdotii perspicue designat. Non ea igitur forma esse apta et sufficiens sacramento potest, quae id nempe reticet quod deberet proprium significare.

De consecratione episcopali similiter est. Nam formulae, *Accipe Spiritum Sanctum*, non modo serius adnexa sunt verba, *ad officium et opus episcopi*, sed etiam de iisdem, ut mox dicemus, iudicandum aliter est quam in ritu catholico. Neque rei proficit quidquam advocasse praefationis precem, *Omnipotens Deus*; quum ea pariter deminuta sit verbis quae *summum sacerdotium* declarent. Sane nihil huc attinet explorare, utrum episcopatus complementum sit sacerdotii, an ordo ab illo distinctus: aut collatus, ut aiunt, *per saltum*, scilicet homini non sacerdoti, utrum effectum habeat necne. At is procul dubio, ex institutione Christi, ad sacramentum Ordinis verissime pertinet, atque est praecellenti gradu sacerdotium; quod nimirum et voce sanctorum Patrum et rituali nostra consuetudine *summum sacerdotium*, *sacri ministerii summa* noncupatur. Inde fit ut, quoniam sacramentum Ordinis verumque Christi sacerdotium ritu anglicano penitus extrusum est, atque adeo in consecratione episcopali eiusdem ritus nullo modo sacerdotium confertur, nullo item modo episcopatus vere ac iure possit conferri: eoque id magis quia in primis episcopatus muniis illud scilicet est, ministros ordinandi in sanctam Eucharistiam et sacrificium.

Ad rectam vero plenamque Ordinalis anglicani aestimationem, praeter ista per aliquas eius partes notata, nihil profecto tam valet quam si probe aestimetur quibus adiunctis rerum conditum sit et publice constitutum. Longum est singula persequi, neque est necessarium: eius namque aetatis memoria satis diserte loquitur, cuius animi essent in Ecclesiam catholicam auctores Ordinalis, quos adsciverint fautores ab heterodoxis sectis, quo denum consilia sua referrent. Nimis enimvero scientes quae necessitudo inter fidem et cultum, inter *legem credendi et legem supplicandi* intercedat, liturgiae ordinem, specie quidem redintegrandae eius formae primaevae, ad errores Novatorum multis modis deformarunt. Quamobrem toto Ordinali non modo nulla est aperta mentio sacrificii, consecrationis, sacerdotii, potestatisque consecrandi et sacrificii offerendi; sed immo omnia huiusmodi rerum vestigia, quae superessent in precationibus ritus catholici non plane reiectis, sublata et deleta sunt de industria, quod paulo supra attigimus.

Ita per se apparet nativa Ordinalis indoles ac spiritus, uti loquuntur. Hinc vero ab origine ducto vitio, si valere ad usum ordinationum minime potuit, nequaquam decursu aetatum, quum tale ipsum permanserit, futurum fuit ut valeret. Atque ii egerunt frustra qui inde a temporibus Caroli I conati sunt admittere aliquid sacrificii et sacerdotii, nonnullâ dein ad Ordinale facta accessione: frustra quoque similiter contendit pars ea Anglicanorum non ita magna, recentiore tempore coalita, quae arbitratur posse idem Ordinale ad sanam rectamque sententiam intelligi et deduci. Vana, inquam, fuisse et sunt huiusmodi conata: idque hac etiam de causa, quod, si quæ quidem verba, in Ordinali anglicano ut nunc est, porrigant se in ambiguum, ea tamen, sumere sensum eundem nequeunt quem habent in ritu catholico. Nam semel novato ritu, ut vidimus, quo nempe negetur vel adulteretur sacramentum Ordinis, et a quo quævis notio repudiata sit consecrationis et sacrificii; iam minime constat formula, *Accipe Spiritum Sanctum*, qui Spiritus, cum gratia nimirum sacramenti, in animam infunditur; minimeque constant verba illa, *ad officium et opus presbyteri vel episcopi* ac similia, quae restant nomina sine re quam instituit Christus. Huius vim argumenti perspectam ipsi habent plerique Anglicani, observantiores Ordinalis interpretes; quam non dissimulanter eis obiciunt qui nove ipsum interpretantes, Ordinibus inde collatis pretium virtutemque non suam spe vana affingunt. Eodem porro argumento vel uno illud etiam corrumpit, opinantium posse in legitimam Ordinis formam sufficere precationem, *Omnipotens Deus, bonorum omnium largitor*, quae sub initium est ritualis actionis; etiamsi forte haberi ea posset tamquam sufficiens in ritu aliquo catholico quem Ecclesia probasset.

Cum hoc igitur intimo *formae defectu* coniunctus est *defectus intentionis*, quam aequè necessario postulat, ut sit, sacramentum. De mente vel intentione, utpote quae per se quiddam est interius, Ecclesia non iudicat: at quatenus extra proditur, iudicare de ea debet. Iamvero quum quis ad sacramentum conficiendum et conferendum materiam formamque debitam serio ac rite adhibuit, eo ipso censetur id nimirum facere intendisse quod facit Ecclesia. Quo sane principio innititur doctrina quae tenet esse vere sacramentum vel illud, quod ministerio hominis haeretici aut non baptizati, dummodo ritu catholico, conferratur. Contra, si ritus immutetur, eo manifesto consilio ut alius inducatur ab Ecclesia non receptus, utque id repellatur quod facit Ecclesia et quod ex institutione Christi ad naturam attinet sacramenti, tunc palam est, non solum necessarium sacramento intentionem deesse, sed intentionem immo haberi sacramento adversam et repugnantem.

Isthaec omnia diu multumque reputavimus apud Nos et cum Venerabilibus Fratribus Nostris in Suprema iudiciis: quorum etiam

Coetum singulariter coram Nobis advocare placuit feria v, die xvi iulii proximi, in commemoratione Mariae D. N. Carmelitidis. Iique ad unum consensere, propositam causam iam pridem ab Apostolica Sede plene fuisse et cognitam et iudicatam: eius autem denuo instituta actâque quaestione, emersisse illustrius quanto illa iustitiae sapientiaeque pondere, totam rem absolvisset. Verumtamen optimum factu duximus supersedere sententiae, quo et melius perpenderemus conveniret ne expeditetque eandem rem auctoritate Nostra rursus declarari, et uberiores divini luminis copiam supplices imploraremus. Tum considerantibus Nobis ut idem caput disciplinae, etsi iure iam definitum, a quibusdam revocatum sit in controversiam, quacumque demum causa sit revocatum; ex eoque pronum fore ut perniciosus error gignatur non paucis qui putent se ibi Ordinis sacramentum et fructus reperire ubi minime sunt, visum est in Domino sententiam Nostram edicere.

Itaque omnibus Pontificum Decessorum in hac ipsa causa decretis usquequaque assentientes, eaque plenissime confirmantes ac veluti renovantes auctoritate Nostra, motu proprio certa scientia pronunciamus et declaramus, Ordinationes ritu anglicano actas, irritas prorsus fuisse et esse omninoque nullas.

Hoc restat, ut quo ingressi sumus *Pastoris magni* nomine et animo veritatem tam gravis rei certissimam commonstrare, eodem adhortemur eos qui Ordinum atque Hierarchiae beneficia sincera voluntate optent et requirant. Usque adhuc fortasse, virtutis christianae intendentes ardorem, religiosius consulentes divinas Litteras, pias duplicantes preces, incerti tamen haeserunt et anxii ad vocem Christi iamdiu intime admonentis. Probe iam vident quo se bonus Ille invitet ac velit. Ad unicum eius ovile si redeant, tum vero et quaesita beneficia assecuturi sunt et consequentia salutis praesidia, quorum administram fecit Ipse Ecclesiam, quasi redemptionis suae custodem perpetuum et procuratricem in gentibus. Tum vero *haurient aquas in gaudio de fontibus Salvatoris*, sacramentis eius mirificis: unde fideles animae in amicitiam Dei, remissis vere peccatis, restituuntur, caelesti pane aluntur et roborantur, adiumentisque maximis affluunt ad vitae ademptionem aeternae. Quorum bonorum revera sitientes, utinam *Deus pacis, Deus totius consolationis* faciat compotes atque expleat perbenignus. Hortationem vero Nostram et vota eos maiorem in modum spectare volumus, qui religionis ministri in communitatibus suis habentur. Homines ex ipso officio praecedentes doctrina et auctoritate, quibus profecto cordi est divina gloria et animorum salus, velint alacres vocanti Deo parere in primis et obsequi, praeclarumque de se edere exemplum. Singulari certe laetitia eos Ecclesia mater excipiet omnique complectetur bonitate et providentia, quippe quos per arduas rerum difficultates virtus animi generosior ad sinum suum

reducerit. Ex hac vero virtute dici vix potest quae ipsos laus maneat in coetibus fratrum per catholicum orbem, quae aliquando spes et fiducia ante Christum iudicem, quae ab illo praemia in regno caelesti ! Nos quidem, quantum omni ope licuerit, eorum cum Ecclesia reconciliationem fovere non desistemus; ex qua et singuli et ordines, id quod vehementer cupimus, multum capere possunt ad imitandum. Interea veritatis gratiaeque divinae patentem cursum ut secundare contendant fideliter, per viscera misericordiae Dei nostri rogamus omnes et obsecramus.

Praesentes vero litteras et quaecumque in ipsis habentur nullumquam tempore de subreptionis aut obreptionis sive intentionis Nostrae vitio aliove quovis defectu notari vel impugnari posse; sed semper validas et in suo robore fore et esse, atque ab omnibus cuiusvis gradus et praeminentiae inviolabiliter in iudicio et extra observari debere decernimus: irritum quoque et inane si secus super his a quoquam, quavis auctoritate vel praetextu, scienter vel ignoranter contigerit attentari declarantes, contrariis non obstantibus quibuscumque.

Volumus autem ut harum litterarum exemplis, etiam impressis, manu tamen notarii subscriptis et per constitutum in ecclesiastica dignitate virum sigillo munitis, eadem habeatur fides quae Nostrae voluntatis significationis his praesentibus ostensis haberetur.

Datum Romae apud Sanctum Petrum anno Incarnationis Dominicae millesimo octingentesimo nonagesimo sexto, idibus Septembribus, Pontificatus Nostri anno decimo nono.

A. CARD. BIANCHI,
Pro-Datarius.

C. CARD. DE RVGGIERO.

Visa

DE CVRIA. I. DE AQVILA E VICECOMITIBVS.

Loco ✕ Plumbi.

Reg. in Secret. Brevium.

I. CVGNONI.

Science Notices.

Mr. Friedlander's Atmospheric Dust Observations.—Mr. E. D. Friedlander, equipped with that small but efficient instrument known as Aitken's pocket dust counter, has recently made a voyage round the world for the purpose of making observations of the amount of dust in the atmosphere in different places. In April last he laid the results of his investigations before a meeting of the Royal Meteorological Society, and his carefully prepared paper earned the commendation of the president as being one of the two most interesting that has been submitted to the Society for some time. Considering the importance of such inquiries, it is remarkable that his paper should have been the first to bring the subject to any extent before the Society.

The observations are divided into two groups: (1) those made in various parts of the world, mostly on the ocean, between July 1894 and March 1895; (2) those made in Switzerland from June to September 1895, and those observations made on the open ocean, and perhaps the most interesting, as they afford some reliable information concerning the natural distribution of dust in the air. It is surprising to what distances artificial dust pollution can be conveyed. In the course of the observations under notice it was found that while the average number of dust particles per cubic centimetre of air on the Pacific Ocean from October 30 to November 6, inclusive, was 540, on November 7 at about 250 miles from Auckland, the number rose to 1229, and that on November 8, when some fifteen miles from the great barrier island, it was 1972.

High mountains, unless isolated from uninhabited regions, cannot be considered satisfactory stations for studying the natural distribution of dust, for even at considerable elevations a comparatively large amount of dust particles are often found, and are probably due to the carriage of polluted air up the mountain from below. Several of Mr. Friedlander's observations in Switzerland confirm this latter supposition based on the work of Mr. Aitken on the Rigi and elsewhere. On La Paraz, the highest point of the ridge forming the northern wall of the Vallée des Ormonts, the average dustiness of the air at an altitude of 8360 feet was 2062 per cubic centimetre, while the observations made on the following day in the valley 4400 feet below, and

situated away from the direct stream of polluted air from the village of Ormonts Dessus, gave the dustiness as 1958. The high value on the summit was probably due to the carriage of air from the Commune below up the face of the ridge by the southerly wind that was blowing across the valley while the experiments were in progress. On the summit of the Olderhorn, 10,250 feet high, and about 6000 feet above the Vallés des Ormonts, the dustiness was 1666. This rather high value seems to be due to the mixing of impure lower air with the higher layers of greater purity by the westerly wind traversing the valley lengthwise from the village towards the mountain.

The carriage of dust particles for long distances is confirmed by the fact pointed out by Mr. Symons, that saline deposits have been found 50 or 60 miles inland.

The experiments made on mountains have not led to any definite conclusion as to the variation of the number of dust particles with altitude, as different places give such widely varying results, not only for the dustiness at a stated altitude, but for its rate of change with variation of level. At the Diablents, at altitudes of 6000 and 5000 feet respectively, the amounts of dust particles per c.c. were 2458 and 2937, but at Zinal, while the dustiness at 8200 feet was 481, that at 6700 feet was 950, giving a difference of 469 particles per c.c. for a rise of 1500 feet as compared with a change of 479 particles per 1000 feet in the former case. Mr. Friedlander considers the most satisfactory tests in this respect to be those made on the Bieshorn, specially selected for its position, height, and simplicity of ascent. The Bieshorn forms part of the chain containing the Rothhorn and Weisshorn, rising about 9000 feet above the Zermatt valley on its east and some 8000 feet from that of Zinal on the west. To the north, and some 2500 feet below its summit, lies a large covered glacier, while in a south-westerly direction stretches a region, many miles in extent, of snow-capped peaks and glaciers. At the summit, which is 13,600 feet in height, the number of particles per c.c. were 157. This, as would be expected, appears to be the smallest number that was found in any part of the world. At 13,200 feet the number increased to 219, at 11,000 feet it was 257, at 10,665 feet it was 406, at 8400 feet it was 513, at 8200 feet there was a decrease, the number being 480, at 6700 feet the value was 950. The abrupt change of value from 257 particles per c.c. at the third station to 406 at the fourth, where the difference of level was only 335 feet, is accounted for by the imperfect mixing of upper and lower strata of air by the form of the mountain at this part. "The glacier sloped away very gently from the third to the fourth station, which latter was on the edge of a wall of loose rock running steeply down to a plateau some

2200 feet below, and over this edge the warm air from below blew in irregular gusts." Though the number of particles at the top of the mountain is comparatively small it is larger than might be expected for their altitude. Mr. Friedlander thinks the relatively high value is partially explained by the fact that the season in which these observations were taken was a very hot and dry one, there having been no rain for some days previous to that on which the observations were made. There was hardly any wind at the time. To Mr. Friedlander must be given the credit of having first made dust observations at heights varying from 6000 to over 13,000 feet.

The tests made on the Pacific and Indian oceans point to the general purity of the air, especially in the latter, where the average number of dust particles per c.c. for seven out of nine days was less than 500, and on five of these less than 400. It is pointed out, however, that much lower values than these were obtained by Mr. Aitken at Kin-gairloch in the West Highlands, though almost invariably under conditions of rain, fog, and mist, which are found to exercise a marked purifying effect on the air. The ocean observations under notice were taken for the most part in calm and fine weather in the absence of such purifying agents, but in a few of his experiments he found illustration of the purifying effects of rain and fog. On the Indian Ocean the lowest value, 210, was found after much rain had fallen. On the Pacific, in experiments conducted on two consecutive days, the average dustiness of the first day which was 529, on the second, which was showery, was 303. Observations made on the Atlantic at Santa Cruz, on the eastern margin of the Pacific, and in the Mediterranean off the island of Crete, gave evidence of the purifying effect of fog; during a thick fog the value was 3000, but half an hour after clearing of fog it was only 420.

Mr. Friedlander thinks that the dust found in the air over the open ocean consists largely of particles of salt, produced by the evaporation of sea water from fine spray. He does not, however, think it is entirely composed of salt, and hints that it may be partly of meteoric and partly of volcanic origin. In support of this last suspicion he quotes an example when the high value of 9470 particles per c.c. is recorded from tests taken on the shore of Lake Taupo, New Zealand, and in the direct line of the smoky air blowing from the active vulcano Ngauruhoe more than fifty miles away.

It seems a pity these observations were not extended to an analysis of the dust found in the various places. Then Mr. Friedlander could have spoken as an authority on the subject of composition, and the value of his paper would have been more than doubled.

The International Catalogue of Scientific Literature.—To the scientific investigator, the search for what is already known is often the most laborious portion of his pursuit of new knowledge. Yet such labours are inseparable from original research. It is with the view of lightening the task that the Royal Society brought about the recent International Conference for the purpose of considering the compilation of an "International Catalogue of Scientific Literature." For a long time past the Royal Society has realised the pressing need of such a work. In the middle of the present century it commenced the author-index, and in 1893 it made a start in making an index according to subjects. The continuation of such a work has, however, been found to be beyond the resources of the Society, and it has wisely sought international co-operation. In the Conference lately held in the rooms of the Royal Society at Burlington House, there were delegates present to represent nearly all the Governments of civilised countries, and most of the leading scientific societies of the world. This conference of nations, whose one object has been the furtherance of scientific investigation, was a striking proof that science is truly international. For it, there exists no distinction of race.

During the Conference it was resolved that a complete catalogue of scientific literature should be arranged according both to subject-matter and authors' names, so that an investigator may, by means of the catalogue, find out easily what has been published concerning any particular inquiry. For the administration of the catalogue there is to be a representative body called the International Council, and the final editing and publication of the catalogue is to be entrusted to an organisation called the Central International Bureau, acting under the International Council, and which is to be located in London. Any country which shall declare its willingness is to be entrusted with the duty of collecting, provisionally classifying, and transmitting to the Central Bureau, in accordance with rules laid down by the International Council, all the entries belonging to the scientific literature of that country. In indexing according to subject-matter, regard is to be had not only to the title of a paper or book, but also to the nature of its contents. The catalogue is to comprise all published original contributions to the various branches of science, whether appearing in periodicals or in independent pamphlets, memoirs, or books. A contribution to science for the purpose of the catalogue will be considered to mean a contribution to the mathematical, physical, or natural sciences, such as, for example, mathematics, astronomy, physics, chemistry, mineralogy, geology, botany, mathematical and physical geography, zoology, anatomy, general and experimental pathology, experimental psychology, and anthropology, to the exclusion of what

are called the applied sciences. In judging whether a publication is to be considered as a compilation suitable for entry in the catalogue, regard is to be had to its contents, irrespective of the channel through which it is published. The Central Bureau is to issue the catalogue in the form of "slips" or "cards." Cards corresponding to any one or more branches of science, or to sections of such sciences, shall be supplied separately at the discretion of the Central Bureau. The catalogue will also be issued from time to time in book form. The Royal Society is to form a committee to study all questions relating to the catalogue referred to by the Conference or remaining undecided at the close of the Conference, and to report thereon to the Governments concerned. The two catalogues are to be in the English language, authors' names and titles being given only in the original languages, except when these belong to the category to be determined by the International Council. It is to be left to the Royal Society committee to suggest such details as will render the catalogue of the greatest possible use to those unfamiliar with English. The Royal Society is to be informed, at a date not later than January 1, 1898, as to what steps are being taken in the countries whose Governments were represented at the Conference towards establishing organisations for the purpose of collecting the entries belonging to the scientific literature of the respective countries. January 1, 1900, has been fixed as the date for the commencement of this colossal work.

It is expected that the guarantee fund required for the Central Bureau can be provided by voluntary subscriptions in various countries, and that it will not be necessary to appeal to any of the Governments represented at the Conference for financial aid.

The Davy-Faraday Research Laboratory.—Before the close of this year the magnificent laboratory to be known as the Davy-Faraday Research Laboratory, and available to all who possess the necessary qualifications, will be opened for the pursuit of original research. The foundation and maintenance of the laboratory is not the outcome of a Government grant, though the necessity for such liberality has for years been urged by the British Association. It is to the munificence of one individual, Dr. Ludwig Mond, that investigators are indebted for facilities in some research they have not hitherto enjoyed in this country. On June 12 Dr. Mond transferred to the managers of the Royal Institution the freehold of No. 20 Albermarle Street, adjoining the Royal Institution, for the purposes of the laboratory. The premises have undergone considerable alteration, in order to adapt them for the purpose, and no expense has been spared in providing the

necessary apparatus and appliances for the most varied and delicate investigations in chemical and physical science. The Laboratory provides a room for thermo-chemical and pyro-chemical research, a mechanics' workshop, a room for electrical work, a battery of twenty-six electric storage cells, constant temperature vaults, a boiler house, rooms for research in organic and inorganic chemistry, a fire-proof room for experiments in sealed tubes, a balance room, several rooms for research in physical chemistry, rooms for organic and inorganic preparations, and a photographic room. On the roof there is an asphalted flat with a table, gas, and water. There is also a large double library, and a museum of apparatus. For the convenience of the workers all the floors are connected by an hydraulic passenger lift. Dr. Mond has placed in the hands of the managers of the Royal Institution an ample annual endowment, so that the Laboratory may be maintained in a state of efficiency.

Lord Rayleigh and Professor Dewar have been appointed directors of the Laboratory, the affairs of which will be managed by a Laboratory Committee appointed by the managers of the Royal Institution. By the trust deed it is provided that the necessary qualifications for admittance are that the applicant shall have already been engaged in original research, or shall be recommended by the Laboratory Committee as being qualified to undertake it. Applicants may be of either sex and of any nationality. Admission to the Laboratory will be free, and there will be no charge for use of the apparatus.

Atmospheric Electricity.—Professor Arthur Schuster's paper on Atmospheric Electricity, recently published in the "Proceedings of the Royal Institution," is a very lucid summary of the researches that have already been made in this still obscure subject. The accurate observation of atmospheric electricity may be said to be due to Lord Kelvin, who first constructed delicate electrical appliances for this object. Such instruments have been further developed by Mascart, Exner, Elster, and Geitel.

As Professor Schuster points out, it has been clearly demonstrated that the earth is negatively electrified; in fact we live in an electrical field, lines of force stretching through the air, from the ground, our bodies, and every object which is exposed. Perhaps the strength of this field of force is not often realised; it is such that if we should want to produce it artificially between two parallel plates at a distance of a foot, we should require an electro-motive force sufficient to light an incandescent electric lamp. In this country 50 to 100 volts is constantly observed, and in clear climates the force is often considerably

greater. It has often been asked, where are the ends of those lines of force? By the theory proposed by Pellier, and more recently supported by Exner, it is conceived that they leave the earth and its atmosphere altogether, forming "invisible bonds between us and the sun, the stars, and the infinity of space." If we could allow that the earth once electrified negatively could thus remain for ever, the corresponding positive electrification being outside our atmosphere altogether, we should have a simple theory which would account for the normal fall of potential at the surface. But to maintain this view we must assume that the atmosphere is a complete non-conductor to the normal electric stress, which is unfortunately not the case. Several causes break down the insulating properties of air. Flames conduct electricity, and not only flames but the gases that arise from them, therefore "every fire burnt on the surface of the earth, and every chimney through which products of combustion pass, act like very effective lightning conductors, and would consequently discharge slowly but surely any electrification of the surface of the earth." This fact explains the immunity of factory chimneys against damage by lightning. Hellmann collected statistics showing that while 6.3 churches and 8.5 windmills per thousand were struck, the number of factory chimneys struck was only 0.3.

A negatively charged surface will discharge into air when illuminated by strong violet light, and sunlight is sufficiently potent with very sensitive materials. Elster and Geitel have made investigations to try and ascertain whether such bodies as the earth's crust is composed of will act thus under sunlight, but have not obtained any result, so there is no direct evidence that light can be included as an active agent in the phenomenon of atmospheric electricity.

The electric discharge itself is a very powerful and probably very generally active means of breaking down the insulating power of air. Some experiments which Professor Schuster described in the "Proceedings of the Royal Society," vol. xlii., were objected to on the ground that it might not be the discharge itself, but the ultra-violet light emitted by the luminosity of the discharge, which is the active agent. Such opponents are, however, silenced by the experiments he now describes. A Ruhmkorff coil is entirely surrounded by a metallic box which is connected to earth. The terminals of the coil lead to two electrodes inside a metallic tube, which is also kept at zero potential. Through this tube a current of air can be blown. The air escaping through the tube either impinges on, or passes near, a metallic plate connected to a charged electroscope. Under these circumstances the electroscope is not discharged either by a current of air alone, or by the coil alone. But when the air is blown through the apparatus

while the sparks are passing, and then made to impinge on the plate, the electroscope is instantaneously discharged. If an electric discharge breaks down the insulating power of a gas, it stands to reason that the outer region of the atmosphere must conduct. The existence of the aurora borealis in the Arctic regions, which, according to Norden-skiöld's observations, is a permanent phenomenon there, leads us to suppose that electric currents are continuously passing through the upper regions of the air.

The fascinating question of the ending of the lines of force can best be solved by experiments with balloons or kites. Professor Schuster thus describes the more important results that have been obtained.

Observations made up to heights of about 1000 feet seem to indicate a strengthening of the electric field—i.e., the fall of potential per metre is greater at a height of, say, 200 metres than on the surface of the earth. The observations of Dr. Leonhard Weber bring out this point clearly. In one case the fall of potential at a height of 350 metres was found to be six times that at the earth's level. This increase is in itself not surprising, if we remember that every particle of dust raised from the ground must itself be negatively electrified, and probably the observed increase in the electric force is sufficiently accounted for by the presence of electrified dust.

Observations made at greater heights in balloons, on the other hand, seem clearly to indicate that this increase soon ceases, and that a diminution already takes place at moderate heights. Thus the observations of Dr. O. Baschin gives for the fall of potential in volts per metre the numbers 49, 28, 13, at heights of 760, 2400, 2800, respectively; and at a height of 3000 metres no measurable fall at all could be obtained. These observations were made in clear weather. The balloon afterwards passed over a layer of clouds, and strong electric effects were noticed. Similar observations had been previously made by others (Andrée, Le Cadet, and Bornstein), and though the subject is by no means exhausted, we may take it as provisionally established, that the lines of force of the normal electric field of the earth end within the first 10,000 feet or 15,000 feet.

Other observations at the mountain observatory established on the "Sonnblick" in Salzburg, at a height of 3100 metres, tend to confirm the conclusion that the positive ends of the lines of force are situated at a height of about 10,000 feet. It has been found that the electric force is singularly constant. The great differences observed at low levels between the electric field in summer and winter, and on dry and wet days, are completely absent.

Though we know that the earth when once electrified would gradually lose its charge into the atmosphere, it is impossible yet to express any opinion as to the rate at which the leakage is going on. As Professor Schuster points out, the loss may be very slow, and consequently equilibrium might be attained by a very small preponderance of negative electricity brought back to its surface by some cause

or other. For instance, rain is more frequently electrified negatively than positively in our own climate, and it is not impossible that the surface of the earth may make up the loss in this way. Leonard's observations on salt water are worth considering in accounting for the permanent change. "Every wave that breaks into spray under the action of a strong wind would leave the water negatively electrified, the air carrying away the positive charge."

Though the loss of electricity may be slow, yet it may be considerable. Professor Schuster thinks we shall not be able to treat the question satisfactorily till we have some clearer notion of the causes of the aurora. The circuits of the aurora currents may lie completely within the earth's atmosphere, and have no connection with the fall of potential near the ground. It is also possible that the body of the earth forms a part of the circuit, and if that be the case there must be across different parts of its surface an outward and inward flow of positive electricity. Another view is that the return circuit of the aurora may take place in space outside the earth's atmosphere.

Professor Schuster considers we have not yet arrived at any satisfactory theory of atmospheric electricity, but he gives a short account of some of the principal suggestions. The theory of Edlund made the earth's rotation in space the cause of the separation of positive and negative electricity in the atmosphere, but Edlund's views are untenable in theory. His failure, however, does not deny the possibility of explaining atmospheric electricity as a phenomenon of electro-magnetic induction, and it may be that the rotation of the earth's magnetic field plays a part in the origin of the electric field.

There are several theories suggesting solar radiation as the source. It is easy to imagine a direct thermo-electric or actinic action, but experimental proof is wanting. There is also the Volter theory of evaporation, but Faraday showed years ago that wherever electrification seemed a consequence of evaporation, there was some secondary cause at work, such as the friction of the liquid spray against the sides of the containing vessel. There remains, therefore, the theory that electrification arises from some form of contact or friction, either between drops of water and air, or water and ice, or any two of the various bodies present in the atmosphere. There is considerable probability in such a theory, and it is supported by a certain amount of experimental proof. It is difficult to conceive an experiment by which contact electricity between a solid or liquid and a gas can be proved, but methods have been devised by Leonard and Lord Kelvin which show that there is contact electricity between gases and water.

The professor considers the arctic and antarctic regions the most

promising fields for researches in atmospheric electricity, and urges the importance of polar expeditions, if only on the ground of pure scientific discovery. He also advocates more extended and better organised experiments nearer home. "One of our most crying wants at present is a series of continuous observations by means of self-registering instruments in places where the neighbourhood of a town or other local circumstances do not interfere with the normal changes."

The Total Eclipse of the Sun.—There is little to be said concerning the recent total eclipse of the sun so eagerly awaited by astronomers. A few words of praise and sympathy are, however, due to the three marshalled armies of observers who, equipped with telescopes, spectroscopes, prismatic cameras, polariscopes, and in fact all that is best and latest in astronomical appliances, bent their way to the northern shores of Japan, and the north-eastern coast of Norway, intent on exploring the mysteries of the corona during the precious seconds of totality. At each station of the official expeditions the trained observers were doomed to disappointment, their elaborate plans and preparations being completely foiled at the critical moment by the dense and persistent clouds which obscured the prospect. As the only phenomenon seen was the impressive spectacle of the sweeping advance of the lunar shadow over the earth at a speed of one mile in two seconds, it does not seem likely that the total eclipse of 1896 has given any opportunities of fresh additions to our knowledge of the physical and chemical structure of the corona. Perhaps, however, we should partially suspend judgment on the observations until we have details from some of the individual scientific observers at various other places who have telegraphed success. *Nature*, commenting upon the disappointing circumstance, suggests that the failure of the expedition may after all prove beneficial to astronomy if it arouses astronomers to renew their efforts to devise means by which solar surroundings can be studied and photographed in ordinary daylight, and thereby to emancipate themselves from their dependence on the uncertainties of total eclipse.

Nova et Vetera.

A SYNODAL SERMON IN THE DAYS OF QUEEN MARY.

ALMOST the last Synod of England as a Catholic nation was that which was held in Lambeth in February 1556, under the presidency of Cardinal Pole. England had been reconciled more than two years before to the Catholic Church, and a national Synod was assembled at Lambeth to consolidate the work of restoration. It was an anxious and a critical moment. Although the vast majority of the people joyfully accepted the reconciliation of St. Andrew's Day, 1554, twenty years of schism, and five years of acute Edwardian Protestantism had not been without their result, and the elements of disorder were not wanting. The storm had passed and left the land strewn with ecclesiastical wreckage. Almost the whole of the machinery of the Church had to be reconstructed. If the Catholicism thus happily restored was to be maintained, much tact, prudence, zeal, and strength of purpose were urgently in request.

To Catholic students of history, the whole period of the Marian restoration is one of supreme interest. Besides its pathos as the latest scene in the drama of the national Catholic life, there is not unfrequently in its strange combinations, in its incongruous conditions, in its electrical atmosphere, all the charm of the mysterious and the perplexing. To find the clue to its many problems, one feels a longing desire to go back to the actual time, to speak to the actual people, and live in the actual circumstances. To those who experience something of this curiosity of research, it may be some satisfaction to be able to mentally assist at the last national Synod of Lambeth, and hear all that they would have heard had they been there to listen to the words of the preacher. For this purpose we submit a translation of the opening sermon, preached on that occasion by Dr. Watson, then Dean of Durham, and afterwards Bishop of Lincoln. It does not contain much that is new or startling, but taken as a whole, and in its general drift, it gives us the keynote of the moment, and furnishes a few of those *indicia* which help us to grasp the religious situation. The translation (which, in view of its historical value, we have made much

more literal than elegant) is taken from the original MS., preserved in the Vatican Archives and hitherto unpublished.* Strangely enough, the manuscript found its way into a volume of papers relating to the Council of Trent, and is bound up with a number of sermons delivered during that assembly. We know that Pole sent the Acts of the Synod of Lambeth to Rome, where they were afterwards published. Dr. Watson's sermon may have gone with them. In whole or part, they may have also gone to Trent, for the decree upon Ecclesiastical Seminaries finally passed in Session xxiii. (c. 18) on the 15th July 1563, was substantially based upon the very decree that Pole had originated in this Synod of Lambeth.†

Those who have read Dr. Watson's sermons on the Seven Sacraments, edited by the Rev. Fr. Bridgett, C.S.S.R., or the interesting biography of Dr. Watson by the same learned writer in the "True Story of the Catholic Hierarchy deposed by Queen Elizabeth," will be already acquainted with practically all that can be gathered of his eventful history. It will suffice to say here that he was born about 1513, was educated at St. John's College, Cambridge, went with the rest into schism under Henry VIII., acted as chaplain to Gardiner, and was imprisoned for some time when the latter was cast into the Fleet under King Edward. Under Queen Mary, he was restored to favour, made Master of St. John's in September 1553, Dean of Durham in November of the same year, preached the sermon which we give below in February 1556, was appointed by the Pope, Bishop of Lincoln in March 1557. In 1559, under Elizabeth, he resisted the new changes in religion, was cast into the Tower, was deprived of his See, refused an offer of liberty made to him on condition that he would attend the Protestant services, and was subsequently committed to Wisbeach Castle, and remained there imprisoned for the Faith, until his death in 1584.

According to the extract from Bonner's Register given in Wilkins' Concilia, vol. iv. p. 132, the sermon was preached on February 10, 1556. The prolocutor on that day admonished the members of the Synod to assemble next day in the Parish Church of Lambeth to hear the Provincial Constitutions read over,

which being done, they went to the Chapel in the Manor of the Most Reverend [Legate] where a solemn Mass of the Trinity was celebrated in the presence of the Most Reverend [Legate] the bishops and the

* Concilio di Trento, tom. viii. fol. 79.

† Compare Council of Trent, sess. xxiii. c. 18, De Reformatione, with Pole's Legatine Constitutions Decree 11. The former in many clauses follows the very wording of the latter.

clergy, and a large multitude of the people. After the Mass, a number of prayers were offered, the Most Reverend [Legate] officiating. And then Master Watson, as arranged, delivered a Latin sermon, in which amongst other things he declared the Synod to be prorogued by the Most Reverend [Legate] until the 10th day of the October * following.

While the sermon in its main composition differs but little from similar productions of the same class and period, there are a few noteworthy features which will arrest the attention of the reader.

It begins, after the manner of the time, by including an expanded and adapted sort of bidding prayer, in which is observed the usual order: 1. The Spirituality—viz., the Pope, the Cardinals, and the Episcopate; 2. the Temporality, the Sovereigns and their Council; 3. the Faithful Departed.

The number of scripture quotations interwoven with the text is considerable and evince a marked preference for the Epistles of St. Paul.

There runs through the sermon a sense of anxiety as to the future, and a feeling that sources of danger, although driven beneath the surface, still exist and have to be reckoned and dealt with. There is, moreover, a distinct effort to wind the Bishops up, and inspire them with the courage of their responsibilities. More than once the preacher sounds the note of that policy of strong measures which is so familiarly associated with the reign of Queen Mary. This sermon was preached on February 10. Ridley and Latimer had already perished at the stake in the preceding October. But Cranmer, the arch-heretic, was still in prison awaiting his fate, not without trepidation. He suffered at the stake some six weeks later, March 21, 1556.

The strictures upon the bishops and clergy may be easily understood when we remember that the preacher was addressing an audience, the majority of whom had timidly and weakly conformed under Henry VIII., and more or less even under Edward VI. Catholic and penitent now, they could hardly have looked in each others' faces without recalling strange associations, and the charge of having regarded the loss of souls as something more bearable than the loss of possessions must have gone home to more than one amongst them.

It is pleasing to think that the Catholic awakening of this period, if it came so sadly late, was not quite in vain, and when the storm came again—as the preacher indeed had warned them it might—the Episcopate, with one worthless exception, stood firm, and suffered

* In the MS. of the sermon the date to which the Synod is prorogued is November 10. Bonner's Register gives the further prorogation from October 10 to May 10 (Wilkins, iv. 142).

deprivation and imprisonment rather than swerve for a second time from faith and loyalty to the Chair of Peter.

J. MOYES.

SERMON DELIVERED AT THE PROROGATION OF THE
SYNOD, BY THOMAS WATSON, DEAN OF THE CHURCH
OF DURHAM.

MOST REVEREND FATHERS AND BRETHREN, MOST BELOVED IN THE LORD.—As I am about to enter upon the treatment of matters of the gravest moment, may the Lord open to me the door of speech, so that I may say the things which will promote His glory and the good of His Church; and that I may show forth the same as it behoves me to speak, I humbly beseech you at the outset to assist me by your devout prayers.

Let us pray then first of all (as the custom is) for the whole Catholic Church, that the Lord may vouchsafe to grant it peace, to govern and to extend it; for our most holy lord, Pope Paul Fourth, and for the sacred senate of Cardinals ministering to the Lord in the Apostolic Chair, and especially for the most Rev. Lord Reginald here present, Apostolic Legate to this kingdom of England, that by their faithful ministry and stewardship, the Lord may “build up Jerusalem, and gather together the dispersed of Israel.”* And for the most Reverend the Lord Archbishop of York, High Chancellor of this kingdom, for the Reverend Fathers, the Bishops and all pastors of the Church, that they may feed the flock of God “*taking care of it not by constraint, but willingly according to God, not for filthy lucre sake, but voluntarily, neither as lording it over the clergy, but being made a pattern of the flock from the heart.*”†

Then let us pray for our most serene Sovereigns, Philip and Mary, that long, happily, and religiously may they guide the helm of this our Commonwealth, so that under their rule we may lead a quiet and tranquil life *in all piety and chastity*; ‡ for all who are in high station, and especially for the Councillors of our Sovereigns, and for the whole people of this realm, that the Lord may make them worthy of His vocation, and fulfil in them all the good pleasure of His goodness.§

Finally, let us pray for our brethren departed from this life, and not yet perfectly purified, that the Lord may “grant to them a place of refreshment, light, and peace.”

* Psa. cxlvii. 2.

‡ 1 Tim. ii. 2.

† 1 St. Peter v. 2, 3.

§ 2 Thess. i. 11.

Let us all, therefore, say the Lord's Prayer.

Most Reverend Fathers, and men most illustrious, how great should be the thanks which we ought to feel and to render to the Almighty God, who amid the trials of this most calamitous tempest, by which, according to the just judgment of God, we have been now for many years beset, has at last, being mindful of His mercy, in the hour when all was hopeless, and when we were cast in the very midst of the waves, permitted that we should breathe again, and pass from the deep to a port of safety. Many when they beheld the barque of the Church tossed by the turbulent force of the billows, with its captain Christ Jesus as if asleep, and saw the oarsmen themselves, some succumbing to fatigue and perils, others setting the sail to every wind however adverse, found their hearts sink within them and abandoned all hope of seeing better days. Some, however, turning their eyes to the abyss of God's mercy as their sole resource, and animated with the hope of finding a peaceful haven and the wished-for delivery, drew nigh to the Lord "sleeping on the pillow," and by their faith and by prayers offered with holy importunity have aroused Him, and induced Him to *command the winds and the sea*, so that forthwith *there was made a great calm*.*

The calm, I say, is great and unexpected, but, on account of our coldness and the corrupt bent of our minds carrying our desires athwart, not yet completely still nor free from all commotion. For the *Jebusite still dwells with the children of Juda in Jerusalem even to the present day*.† But that he may go forth, and be cast out of the City of our God, so that he may not trouble the peace and blessedness of the children of God, the Prince of our Army, under our most Beloved High King, Paul the Fourth, I say, by the mercy of God, heir of the Apostles, and Peter in power, laboureth much, and spends effort and thought, and *does the work of an evangelist*.‡ He hears that the pestilential sink of heretical depravity is not yet wholly dried up; he learns that the ancient discipline of the Church has not yet been restored to its pristine state, whence he perceives that the perversion of sound doctrine and the corruption of morals hold still the uppermost place in the minds of many. He endeavours by every means to remedy this evil, whether of recent or of inveterate growth, and to prevent it from spreading more widely. What he cannot effect by his presence, he seeks to do by his authority, wherefore for the extirpation of this corruption he employs the skill, the vigilance, the energy of the Most Reverend

* Mark iv. 39.

† Joshua xv. 63.

‡ 2 Tim. iv. 5.

Father, his Legate, a man most richly endowed with God's gifts, both of nature and of grace. He, in the discharge of a Legation of the most ample powers to this kingdom of England, and assisted by the singular zeal and aid of our most illustrious Sovereigns, for the promotion of religion and of piety, having perceived that now at last by God's goodness, the door to right and manful action, that is, for the restoration of religion, which the case-hardened wickedness of some had long debarred, was thrown open, undertook in this work stupendous labours, and with perseverance, strength, and diligence carried to completion that which was the chief object of the whole enterprise—namely, that the lost sheep straying from the way of Catholic faith, and wandering whither it would by the outpaths of heresy, should hear the voice of the true Shepherd and betake itself back within the enclosure of the sheepfold of the Lord.

This return to the one only Fold of Christ, and to the bosom of our Catholic Mother, must be regarded as a step and an introduction laid down for reducing to order that which remained. For to save our souls, it is necessary not only to be in the House of God, but also to behave ourselves in it as we ought. Those who are *in* the House of God, but *are not* themselves the House of God, or the temples of the Holy Spirit, but are to be purged out as the leaven of malice and wickedness mixed with the mass, cannot draw nigh to the City of the Heavenly Jerusalem and attain to the heritage of the Eternal Father. Wherefore this unity of the Church Militant and mutual concord of members is, as it were, the step by which we ascend to the perfection of the life of the Blessed. Having, therefore, by the mercy of the Almighty God and the piety of the Sovereigns, with the applause of the nobility and the assent of the people, ratified this reconciliation of peace and concord, he (the Legate) proceeds to eradicate the remaining obstacles which stand in the way of true religion and of purity of life. These he perceives to have been, for the last two years, the dearth of the word of God and the impunity of sinful lives. To remove these (in so far as it can be done), he has taken care to call together an assembly or synod out of this most celebrated meeting of Most Reverend Fathers and the priesthood. Grave matters have been long and carefully considered; salutary remedies have been sought and found.

It has been ascertained that the dearth of the Divine word has arisen from the carelessness and negligence of pastors. These for the most part follow their own mind and neglect *reading*,* by which they

* "Till I come, attend unto reading, to exhortation, and to doctrine,"
1 Tim. iv. 13.

may become cultured in the good arts and in the power of preaching, and *doctrine*, by which they may instruct the unlearned in the food of life and the word of truth, and *exhortation*, by which the unstable and wavering may be kept in the way of Christian life. Hence, there are some who absent themselves and keep not their watches over the flock of the Lord committed to them, who see *the wolf coming and fly because they are hirelings*,* and seek the things that are their own, and not the things that are Jesus Christ's,† There are others who indeed are resident, but as dumb dogs are unable to bark, who behold the wolf coming; that is the tyrants who, impelled by lust or malice, lay waste the sheepfold, despoiling the widow and the orphan, and fly as hirelings seduced by the love of gain or terrified by the fear of persecution. Whence? Away from the straight path of justice, from the defence of the Church, from the profession of the Faith. Whither? To the care of the things which they possess, or more truly, of the things by which they are possessed. They act in like manner when the thieves, that is to say, the heretics, by stealthy attack disseminate wicked beliefs, and by their perverse doctrines, infect, as with a pestilential poison, the souls of the people for whom Christ has died. There are, moreover, others who although they are Catholics in their preaching, are heretics in their conduct. For what the heretics do by erroneous doctrines, they do by their bad example. They seduce the people, and furnish the occasion of their ruin, and if I may freely say what I feel, they do so more grievously than the heretics, by the measure in which deeds are stronger than words.

To the correction of these three chief evils the whole energy of this synod up to now has been devoted—namely, that the pastors shall reside with their flocks, and diligently abide with them in watchfulness over them to protect them against the snares of the enemy; that the pastors thus residing with them shall feed the flocks committed to them with sound and salutary doctrine; that the pastors thus feeding the flock shall keep themselves and the people of whatsoever kind who are subject to them in the integrity of morals, and of the discipline which belongs to the spiritual army. By these three steps, we shall attain that every one *holding the mystery of faith in a pure conscience*‡ and walking straightly, according to the traditions which we have received from the Apostles, shall reach the summit and pinnacle of Christian philosophy. Concerning these three things, new canons have not this time been drawn up and passed, but old ones, as far as it has been possible, have been recalled into use.

* John x. 13.

‡ 1 Tim. iii. 9.

† Philipp. ii. 21.

On the first head, namely, residence, that which of old was enacted and sanctioned by the universal Church, has now to be followed, and is set forth to be observed by all. But in cases in which necessity may require, or the common utility of the Church may counsel a departure from this rule, it has been found desirable to make some modification of the general law. For I know that in the Church there have been placed those who are vested with the dispensing power, but for edification and not for destruction. On the other hand, where there is made any remission of the law, which is not urged by necessity, nor commended by utility—I do not say the personal utility of some one, but the utility of the community—such remission may be properly described not as a faithful dispensation but as a cruel dissipation.

As to the second head, concerning doctrine, the matter has been diligently considered, so that according to the ancient canon, *faithful and wise servants may be placed over the Lord's family to give them meat in season*,* and that only those shall preside over others who will benefit them,† who will not *detain the truth of God in injustice*,‡ who will labour with their whole strength that those who are not wise shall become wise, and that those who are wise shall not become foolish, and that those who have become foolish shall return to wisdom, and that those who return shall not be turned away, and that those who are turned away shall come back.§

But seeing that in such a barbarism as that in which we labour at the present moment, in such a dearth of scribes and doctors, and ecclesiastics, there are not forthcoming persons learned and fitting who can be set over the Lord's flock, and feed it not alone with bread but *with every word which proceedeth from the mouth of God*,|| this venerable synod hath provided that the lack of preachers shall be met by the writing of sermons, so that wherever the pastor is unable from his own resources to bedew the hearts of his hearers with the waters of saving wisdom, he shall have under his hands sound doctrine which from writing, as if from public tablets, he can read aloud to the people. By this will be secured a twofold advantage, for by a wise arrangement provision is at once made that there shall be food in the house of God, and at the same time that it shall not be infected with deadly poison, but shall be sound and wholesome. We have not yet

* Matt. xxiv. 45.

† *Ut tantum præsint illi qui prosunt aliis.*

‡ Rom. i. 18.

§ The original follows the rhetorical figure popular in the sixteenth century.—“*Ut qui non sapiunt, sapiant, et qui sapiunt non dissipant, et qui dissipare, respiciant, ut conversi non avertantur, et aversi revertantur.*”

|| Matt. iv. 4.

forgotten the schism which has passed over, for its memory is still fresh in our minds, when the pastors of Israel have spoken *iniquity on high*,* corrupting both the integrity of the faith, and the chastity of the Church. They transgressed the boundaries which our fathers have laid down, and in matters of faith, of the sacraments, and of the safeguards of Christian life, each one altered, added to, or took away at his own caprice. In books and sermons they showed themselves to be learned framers of falsehood, followers of perverse doctrines, arguing from the faith against the faith, and attacking the law with the words of the law. For they beheld nothing, *as it were, through a glass in a dark manner, but face to face*† seeing all things, and *walking in great matters and in wonderful things above them*,‡ and going beyond their measure, while they affected the wisdom of the Word they made void the power of the cross of Christ. But we who *are not children of withdrawing unto perdition, but of faith to the saving of the soul*,§ we, I say, have no such custom. To the magnitude of this evil this remedy is adopted. One doctrine is prescribed in those things which are to be believed, hoped for, and practised; in it nothing is innovated save that which has been delivered, and all those things which by faith we have received from our fathers, by the faith, are handed down to the sons, of which those who write follow the ancient and Catholic religion, not what they have excogitated, but what they have received; that is to say, they themselves guard the deposit and deliver it to others, avoiding as they would a viper the profane novelty of words, and the contradictions of science falsely so called. By this means the good of the pastors is considered, that they may not distract the flock by contrary teachings, while the good of the people is equally consulted, that wherever the little ones ask for bread there shall be those who shall break it unto them.

The third heading refers to discipline, and much labour has been devoted to the end that the ancient canons in this matter should be wholly restored, and that whatever has lapsed or been impaired by the perversity of the past, should be by the providence of the synod and the diligence of pastors restored to its pristine dignity and vigour. Wherefore, with great pains, have been collected and sanctioned all those things which have been found to relate to the reformation of the conduct of priests, the maintaining of subjects in their duty, the correction of delinquents, and to the severe punishment of the wolves.

And seeing that those who seek or receive, as brethren with us,

* Psal. lxxii. 8.

† Psal. cxxxi. 1.

‡ 1 Cor. xiii. 12.

§ Heb. x. 39.

part in this ministry, are still few and far between, in order that the slow minds of youths may be now at last stimulated to seek this ministry, it has seemed good to the Most Reverend (Legate) to support and maintain at once by the liberality of the clergy, and shortly by means of certain revenues of the Church, a seminary for youth, and not only simply to support them, but to educate them assiduously in the teachings and precepts of this ecclesiastical discipline in the various cathedral churches, so that the piety with which the practice of this discipline imbues the tender minds of youth may grow stronger as it proceeds, and become matured with increasing years; and this earnestness in youth, as in the tender blade, may give promise of how great will be the ripeness of virtue and the fruits of their labour in the days to come.

Finally, there are some other things designed to promote the worship of God, and the safety of the house of God which is the Church, which have been decreed by the authority of this synod, but which it would now be needless to include or consider here in my discourse.

What more now remains for me to say, reverend fathers and most dear brethren in the Lord? Even as the most holy prophet of the Lord, King David, when about to die, admonished his son Solomon, whom the Lord had chosen to sit on the throne of the kingdom of Israel, saying to him, in the presence of the assembled council of the princes of Israel: *Now, therefore, seeing that the Lord hath chosen thee to build the house of the sanctuary, take courage and do it. . . . Act like a man, and take courage and do; fear not, and be not dismayed, for the Lord my God will be with thee, and will not leave thee nor forsake thee, till thou hast finished all the work for the service of the house of the Lord.**

Thus you, Honourable Fathers, since you have met together for the work of rebuilding the Church, will permit me as your son, to urge you in the same words of the prophet: *Now, therefore, seeing that the Lord hath chosen you to build the house of the sanctuary, act like men, take courage and do, fear not, and be not dismayed, for the Lord our God will be with you, and will not leave you or forsake you, until you have finished all the work for the service of the House of the Lord.* Behold the ranks of priests and Levites in every ministry of the House of God assist you, and are ready to do all that you will command them. After you have maturely deliberated the time has come for action. As before proceeding to action, it is fitting to consider, so after consideration it is necessary to act, and it is shameful when once with great hopes you have begun a work, not to

* 1 Para. xxviii. 10, 20.

carry it through to the end. This, therefore now remains to demand our co-operation that the laws shall be obeyed, *but you who have begun not only to do, but also to be willing a year ago; now, therefore, perform ye it also in deed, that as your mind is forward to be willing, so it may be also to perform out of that which you have.** And in so much as St. Paul has spoken thus concerning alms to be distributed to the poor, consider that this, Fathers, is the highest of all forms of almsgiving, by your zeal to bring about and restore peace to this kingdom, to give instruction to the children of the household, order to the churches, discipline to the clergy, and to God *a people acceptable and pursuer of good works.†* Do then this act of mercy to the spouse of Christ, and in God you will re-find it.

And as I have begun, I would say something further to my lords. Imitate that valiant woman described by Solomon, that is to say, *put out your hands to strong things, and let your fingers take hold of the spindle.‡* To discuss by your counsel useful and salutary matters of the Church, and then not to carry them into effect, what will it profit you save the labour? Consideration first, then action, finally results; that is the right order. But to give up after beginning, what else is it but to move and not go forward, to be in labour and not to give birth, to undertake and at once to break down, to attempt and to abandon? and (as the prophet sayeth) *children are come to the birth, and there is no strength to bring forth.§*

Therefore take heed to yourselves and to the whole flock, wherein the Holy Ghost has placed you bishops, to rule the Church of God which He hath purchased by His blood.|| You take heed to yourselves when *you refrain yourselves from all appearance of evil,¶* for it closely concerns your perfection that you should avoid not merely things which are evil, but even the very appearance of evil. In the first you have to consider your conscience, in the second your reputation. It becomes the minister of the Lord to imitate the Lord. For of Him it is written: *The Lord hath reigned; He is clothed with beauty. The Lord is clothed with strength.*** Be therefore beautiful in good report and strong in true faith. For your beauty is the splendour of your fair name, while your strength is the trust of a good conscience. Wherefore take care that in your reputation there be not the breath of evil report, nor in your conscience the wavering weakness of littleness of faith. Further than this I will not trouble you longer. In

* 2 Cor. viii. 10, 11.

‡ Prov. xxxi. 19.

|| Acts xx. 28.

† Tit. ii. 14.

§ Isaiah xxxvii. 3.

¶ 1 Thess. v. 22.

** Psal. xcii. 1.

former days and before your time, there were those who devoted themselves wholly to the feeding of the flock, who gloried in the name and the work of a shepherd, who shrunk from nothing, save only that which was hurtful to the common good, who sought not the things which were their own, but rather spent that which was theirs—spent their solicitude, spent their substance, spent themselves. Thence, St. Paul, one of these, sayeth, *and I will* [spend and], *be spent myself for your souls.** As often as it was necessary they preached the gospel without cost. Their only thought was for the souls committed to them, and how to *prepare unto the Lord a perfect people.*† They gave themselves wholly to toil in this work, *in labour and painfulness, in hunger and thirst, in cold and nakedness.*‡ Where now shall we find such earnestness and solicitude? Truly the earnestness and solicitude are still to be seen—but turned in a different direction. Ecclesiastical zeal burns for the maintenance of dignity, for the recovery of lands. This, in our present position, I cannot much blame, but nevertheless we must take care that the more important things of the law are done, while these are not omitted. I pray you *bear with me a little while and suffer me; I am jealous of you with a good jealousy.*§ I speak to the shame of some who would rather endure the loss of souls, than the loss of goods. *Why, says St. Paul, do you not rather suffer yourselves to be defrauded?* || This transference of care and solicitude from spiritual to temporal things is a source of scandal to many who perceive that those who teach others, fail to teach themselves, and set greater price upon themselves than upon theirs. *From this appearance of evil refrain yourselves.*¶ Lay to heart those words of the Saviour: *You are the light of the world.*** For just as the people are wont to be injured by the avarice and vices of their pastors, so are they corrected and made better by the uprightness and continence of the same. What a work of ruin to the Christian commonweal is wrought by bad priests, who not only themselves bring forth vices, but infuse them into the people and do harm not only by being themselves corrupt, but also by corrupting others by their sin, and still more by their example. In this respect you ought to *take heed to yourselves*: but your next care must be to *take heed to the whole flock.*†† Moreover, whoever of you hath obtained part of this ministry‡‡ keep the good thing committed to your trust §§ that

* 2 Cor. xii. 15.

† 2 Cor. xi. 27.

‡ 1 Cor. vi. 7.

** Matt. v. 14.

†† Acts i. 17.

† Luke i. 17.

§ 2 Cor. xi. 1.

¶ 1 Thess. v. 22.

‡‡ Acts xx. 28.

§§ 2 Tim. i. 14.

was not redeemed with corruptible things as gold and silver, but with the precious blood of Christ, as of a lamb unspotted and undefiled.* It is a city, see that you watch to guard it; it is a spouse, see that you adorn her; it is a flock, see that you feed it. As a city, it has to be protected from the might of tyrants, from the deceit of heretics. As a spouse, it has to be bedecked with good works and virtuous life. As a flock, it has to be nourished in the pastures of the Scriptures and with the food of sound doctrine. And in doing so, this method must be observed, that to little ones shall be given the milk of exhortation, that to the hard of heart shall be given commandments, and to the healthy and tried souls shall be given the strong and solid food of the counsels [of perfection]. For the guarding of the city, there is need of a man strong and wise; strong to repel assaults, wise to discover the snares of the enemy. Not many years have gone by since the voice of the whirlwind was heard in our land and we have seen *iniquity and contradiction in the city.*† But the Lord who is rich in mercy, *has caused judgment to be heard from heaven: the earth trembled and was still.*‡ For the Lord has *not left the rod of sinners upon the lot of the just, that the just may not stretch forth their hands to iniquity.*§ Then let us sing to the Lord; for he is gloriously magnified: *the horse and the rider he hath thrown into the sea.*|| And if the Lord as a just judge, on account of the multitude of our sins, should permit another tempest to arise in the city, be valiant in battle, and strive by the pious importunity of persevering prayer to move the heart of the most merciful Father, that to those who are labouring He may vouchsafe to send help from his Holy place, and may make you like the Prophet Jeremiah *a pillar of iron, a wall of brass over all the land,*¶ that the enemies of the Lord of Hosts shall not prevail. *Count not therefore your lives more precious than yourselves,** not accepting deliverance that you may find a better resurrection.*†† Such is the strength which becomes the Athlete of Christ in the keeping of the city. But inasmuch as the hour of danger is not now approaching, but passing away, when the fraud, deceitfulness, and violence of the heretics waxed strong in the land, there is need that you warriors of Christ should be wise in discovering the snares of these *little foxes* ‡‡ and strong in defeating them when discovered. With this, the worst kind of fools, there must be no overlooking, no delaying, no conniving.

* 1 Peter i. 18, 19.

† Psal. lxxv. 9.

|| Exod. xv. 1.

** Acts xx. 24.

† Psal. liv. 10.

§ Psal. cxxiv. 3.

¶ Jeremiah i. 18.

†† Heb. xii. 35.

‡‡ Cantic. ii. 15.

For they are both deceived and deceivers, dogs for division, foxes for fraud. It must, therefore, be your chief care that they shall be corrected, lest they themselves perish, or punished lest others should perish. Everywhere amongst us this plague is spreading and openly is raging, and publicly and from all parts it threatens to destroy the little ones of the Church; verily almost the entire Catholic Church is attacked by this poison. *Put away the evil one from amongst yourselves.** Let the censures of the Church bind the enemies of the Cross of Christ, lest *while they sit in ambush with the rich, in private places, they may kill the innocent.†* Here be vigilant, ye watchmen of Israel, and let your compassion and your indignation keep you alert. You owe your compassion to the people who are deceived; your indignation to their heretical deceivers. You are debtors to both. You must shield the one, you must repress the other. Therefore take your staves in your hands that you may smite the wolf, that you may sharply reprove the wicked and obdurate, and if need be, wield the weapon of excommunication. In such wise, the City of God must be valiantly and wisely guarded from the cruelty of the lion and the cunning of the dragon.

With like care, the spouse of Christ is to be adorned with good works and good morals, and to this adornment who does not clearly see that the most essential condition is the enforcement of discipline. To this work nearly the whole of the labours of this Synod have been devoted. Then let judgment begin from the House of God. Holiness, modesty, virtue, besem the house of the priest. The guardian of these is discipline. If priests are not more modest than others, they become a by-word in the mouths of all. Hence, let discipline rule desire, direct action, check errors, so that nothing may remain in their life uncorrected, or needing correction. All the more on this account is to be condemned the exceeding great carelessness in this most important consideration. For impunity is the offspring of neglect, the mother of insolence, the root of impudence, the nurse of transgressions. Then by the vigilance of all must be avoided this carelessness which is the fountain of so many evils. And if, for the whole of a diocese, the energy and zeal of a single man, however watchful and diligent, should not suffice, let there be associated with him others to share his labours, such as chancellors, archdeacons, who shall be on the spot; men who are tried, not neophytes; who fear nothing but the Lord and hope nothing but from God, subject to discipline, inflexible in judgment, who spurn not, but teach the masses, who flatter not the rich but cause them to fear; who burthen not but foster the poor,

* 1 Cor. v. 13.

† Psa. x. 8.

who sharply punish men of bad will and render retribution to the proud. Who will grant us to live and to behold such men acting everywhere as the eyes and hands of the bishop!

But passing from the clergy, what shall I say of the people? The English are a race, impetuous and brave, for a long time now unaccustomed to peace, and therefore a stiff-necked people. Nevertheless, do not lose heart. It is the care, not cure that is required of you.* Christ said, *Take care of him.*† He did not say "cure him" or "heal him." Each one will receive his reward according to his labour, not according to results. Do your part and God will see to that which is His part without your being anxious about it. Plant and water and weed, and you have done your part. God—not you—will give the increase where He wills and when it seems good to Him. And what if the heart of this people should be hardened, *God is able of these stones to raise up children to Abraham.*‡ *Who can tell if God will turn and forgive,*§ *and will return and will heal them?*

I will not, Reverend Fathers, detain you longer. No more is needed for the admonition of the wise, for as it is written, *Give occasion to a wise man and wisdom shall be added to him.*|| Your care now, above all things, must be that in the clergy order shall be maintained, discipline shall be on the watch, and that ecclesiastical censures shall be put in force against false doctrines; and finally, that the decrees that have been passed in this your Synod, shall be observed with all due vigilance, so in the field of the Lord nothing shall be left by neglect untilled, or by fraud overgrown. If you should be negligent, there are those who will uproot that which your right hand has planted. It is vain to decree what is not to be observed, or to dissimulate when it is not observed, for that is to forbid and not restrain, and to impose a penalty which is never inflicted. If this is tolerated it is only left to our Mother, the Church, to bewail, *Behold in peace is my bitterness most bitter.*¶ Bitter first in the slaying of the martyrs, more bitter next in the struggle with the heretics, most bitter last of all in the conduct of the members of the household *whom I have brought up as children and exalted, and they have despised me.*** I trust that your prudence will diligently provide that this shall not come to pass. And in case there should still be found remaining things which in this Synod have not been discussed and settled, and

* *Exigitur a vobis cura non curatio. Christus dixit curam illius habere; non dixit cura vel sana illum. Unusquisque secundum suum laborem accipiet, non secundum eventum. Facite quod vestrum est, et Deus quod suum est, absque vestra anxietate curabit.*

† Luke x. 35.

‡ Jon. iii. 9.

¶ Isaiah xxxviii. 17.

‡ Matt. iii. 9.

|| Prov. ix. 9.

** Isaiah i. 2.

which pertain to the keeping of the City, the adornment of the Spouse and the feeding of the Flock, it has seemed good to the most Reverend Lord Legate not to altogether dismiss or dissolve the Synod at this moment, but to defer and prorogue it to the tenth day of November next, so that in the interval we may reap some fruit from its labours, and what is either now begun and left off for a time, or what is yet wanting to the beauty of the Spouse, may be further decided in our coming deliberations. We implore, therefore, the Great and Good God that as *He hath begun this good work in you, He will perfect it unto the day of Christ Jesus* * to whom be honour, praise, and glory for ever and ever. Amen.

* Philipp. i. 6.

Notes of Travel and Exploration.

Dr. Gregory on the Physical Geography of East Africa.—

Perhaps the most interesting portion of Dr. Gregory's valuable volume* is comprised in the chapters on the geological changes to which he ascribes the present conformation of the country traversed by him. Traces of recent volcanic action abounded everywhere, in the number of extinct or semi-extinct craters studding the surface, in the dislocation of the strata, and in the extensive covering of ancient lavas spread over vast extents of what was heretofore regarded as alluvial plain. The Great Rift Valley, to the examination of which his journey was mainly directed, owes its origin to the earth movements resulting from these outflows, its trough-like formation being due to the subsidence of a strip of country along the axis of disturbance, where the copious discharge of igneous matter drained away from the interior left vast voids beneath the foundations of the upper crust. This singular feature is traced along the double series of chasm-like lake valleys in Africa, containing, in its western branch, Lakes Albert, Tanganyika, and Nyassa; and in its eastern, Lakes Rudolf, Stephanie, Baringo, and Naivasha; while its northerly prolongation forms the great trench of the Red Sea, continued by the Gulf of Akaba to the sunken floor of the Dead Sea and Jordan Valley.

All along the line [Dr. Gregory tells us] the natives have traditions of great changes in the structure of the country. The Arabs tell us that the Red Sea is simply water that did not dry up after Noah's deluge. The Somali say that when their ancestors crossed from Arabia to Africa there was a land connection between the two, across the Straits of Babel Mandeb. The natives of Ujiji, at the southern end of the line, have a folk-lore that goes back to the time when Lake Tanganyika was formed by the flooding of a fertile plain, rich in cattle and plantations. And at the northern end of the valley we have the account of the destruction of the towns of Sodom and Gomorrah.

Two giant warders, Kilima Njaro and Kenya, guard the eastern flank of the African Rift Valley, standing out as the most conspicuous summits of a well-marked volcanic chain. The author made a systematic exploration of the latter, ascending it to a height of over

* "The Great Rift Valley," by J. W. Gregory. London: John Murray. 1896.

17,000 feet, and examining the great glaciers sent down from its central snows. These, he concluded from the evidence of an old moraine, once descended 5400 feet below their present level, arguing a considerable change in the climate and meteorology of the district, probably, he thinks, in the direction of diminished rainfall and extension of regions of aridity.

Rehabilitation of the Zanzibari.—Dr. Gregory is one of the few travellers who has a good word to say for the much abused Zanzibari porter, who, whatever his faults and shortcomings, has alone rendered the exploration of Africa possible. The author, perhaps because he treated them with kindly human sympathy, talking to them by the camp-fires, and entering into their concerns, found them much more manageable than other travellers, and narrates of them not a few instances of devoted and heroic self-sacrifice. The headman, on one occasion on a waterless march, handed his scanty share of water to a porter who was more in want of it than himself, and quoted Stanley's example as his incentive to doing so. "I have seen Bula Matadi do the same thing lots of times, and if he could do it, Inshallah! so can I." Another man, when the expedition was on half-rations, regularly saved up half his allowance to add to Dr. Gregory's, as the latter discovered only by chance. A porter will often sacrifice his life rather than abandon his load, responsibility for which is the first article in his ethical code. They will refuse, on the other hand, to do the most trifling service in camp as outside their contract, if peremptorily desired to perform it, although they will often comply with a request to do so. Disregard of their *punctilio* in this respect probably leads to many quarrels with their employers. The author had not a single case of desertion, and but two of flogging, while those who advocate the use of the cowhide as the only effectual system of management, are sometimes abandoned by their entire following. A joke will often avert mischief, while injustice is bitterly resented and often leads to mutiny. The Zanzibari are adepts in camp work, and each does his share. "Tents were up, water and wood brought, fires lighted, and cooking done as if by magic." Their faults, on the other hand, are extremely irritating. Among them is reckless improvidence, causing them to consume their rations in prodigal quantity when first served out to them, leaving themselves half starving at the end of the term for which they are intended. They are liable, again, to paroxysms of passion, in which they are hardly accountable for their actions, and have to be humoured and coaxed like children.

Dr. Gregory parted from his men with genuine regret, "and the

remembrance of occasional disagreements sank into insignificance in comparison with the long record of ready obedience, willing self-sacrifice, and personal devotion."

Trade with East Africa.—The Foreign Office Report on the trade of Zanzibar contains the discouraging statement that British manufactures are continually losing ground in East African markets. The demand there, except in the case of American piece goods, which hold their own despite their high price, is in general for the cheapest goods, irrespective of quality, and in the production of these Great Britain cannot compete with her Continental neighbours. The foreign firms, too, are more energetic in advertising their wares, forwarding samples and price-lists of any likely to find sale. In attention to trifles the British are also behindhand, and neglect the perfect uniformity demanded by native fastidiousness in the externals of favourite articles. Coils of brass wire, for instance, are expected always to be in one piece, and of equal length, with an invariable number in the case; each piece of cloth should be identical in length and width; and each bar of soap divisible into the same number of pieces. In piece goods, America holds the first place, having been the earliest in the market with a species of unbleached cloth, known all over Africa as "merikani," and forming the recognised currency through great part of the continent. This quality of cloth is better than any produced in Manchester at the same price, being free from sizing, and consequently not liable to shrink in washing, a superiority fully recognised by the natives. It is invariable in weight and measurement, 30 yards always scaling $9\frac{1}{2}$ lb. Bombay comes next with a cheaper and inferior cloth, but the natives are satisfied to pay a higher price for American than for British goods even of the same quality, and the former have a practical monopoly of the market.

A Year's Statistics of India.—The Official Report on the condition of India for the past year is headed "Statement of the Moral and Material Progress and Condition of India during the Year 1894-95," but progress in some departments seems counterbalanced by retrogression in others. The most important improvement was in the revenue returns, which increased by over $3\frac{1}{2}$ million sterling, while the increase in expenditure was only a little over $1\frac{1}{4}$ million, the net result being a surplus of Rx. 693,110, obtained in the face of an increase in the loss on exchange. The land revenue, on the other hand, shows a slight falling off; and it is stated, though not on official

authority, that in the year 1893-94 there were in Madras 209,517 notices out for sales of property of defaulters under this head, and 14,198 proprietors actually sold out. The export of wheat shows a progressive decline, the figure for 1894-95 being but 345,000 tons, as compared with 608,000, 749,000, and 1,515,000 for the three preceding years. American competition is the factor that determines this diminution in the proportion of the British food supply drawn from India. The reverse has taken place in regard to the tea exports, which have increased, owing mainly to the substitution of Indian for Chinese tea in the English market. The latter is now only dealt in there to the amount of 16 per cent. of the total import, India sending 46 and Ceylon 32 per cent.; while in 1865 we took 93 per cent. of our supply from China, and no more than 2 and 1 per cent. respectively from India and Ceylon. The debt of India held in England had increased by £1,897,034, while that held in India had declined £3,208,626, leaving the total debt, on which the country has to pay interest, over 218 million sterling. The railways, which form the subject of a special Blue Book, had a mileage increased during the year by $3\frac{1}{2}$ per cent., and showed an increase of nearly $4\frac{1}{2}$ per cent. on their net earnings. Some seven millions more of passengers were transported, but the goods conveyed were nearly 200,000 tons less. Over half a million acres are under irrigation, but the return on capital outlay in this direction is very small, only a fractional percentage being paid. An addition of 260,000 acres will be made to the irrigation area by the Jamrao Canal, the construction of which was sanctioned and commenced in the year under review. Partly in the Hyderabad district, and partly in those of Thar and Parkar, it will form a complete irrigation system, with a total length of $117\frac{1}{2}$ miles, one main branch of $65\frac{3}{4}$ miles, and $374\frac{1}{2}$ miles of minor branches termed distributaries. Its cost is estimated at over seven lakhs of rupees.

Irrigation in Egypt.—Mr. H. T. Crook, in an interesting paper published in Vol. XI. of the *Journal of the Manchester Geographical Society*, describes the various plans under consideration for the improved distribution of the waters of the Nile, with the object of extending the cultivable areas of Egypt. The boundary of the latter is absolutely fixed by the limit of irrigation, the ribbon of fertile land forming a green selva to the channel of the Nile, being so definitely marked off by the cessation of the water supply, that it is possible to stand with one foot in a luxuriant field of grain and the other in the sand of the desert. Irrigation is conducted on two different systems—one that of basins, areas of from twelve to seventy square miles,

into which the country is divided by embankments in order to utilise the fertilising flood brought down by high Nile; the other, called perennial or artificial irrigation, consisting of a network of canals, by which the water is continuously distributed throughout the year, a reserve being created by storage. The second prevails through Lower Egypt, synonymous with the Delta of the Nile; the former in Upper Egypt, or the strip of 500 miles from Cairo to Assuan. The object of the reforms now proposed is the assimilation of the systems in both divisions of the country by the extension of perennial irrigation to the upper portion of the Nile Valley. Its superiority is shown by the much higher proportion of land bearing a double crop in the districts which enjoy its benefits, roughly represented by the figures of 25 and 70 per cent., applicable respectively to Upper and Lower Egypt. Perennial irrigation requires, however, a large outlay on costly embankments, in order to equalise the supply of water throughout the year by storing up the summer surplus. The achievement of this in the Delta by the restoration and completion of the barrage of the Nile at its apex, is the greatest triumph of English hydraulic engineering in Egypt, as the deterioration of the Delta lands during recent years was due to the imperfection of its original construction, rendering it inadequate to the retention of the accumulated flood water of high Nile.

Proposed Nile Reservoir.—The creation of a colossal reservoir in Upper Egypt for a similar purpose, is the problem the solution of which is tasking the resources of the experts in irrigation. The scale of the work required is illustrated by Mr. Crook, by comparison with the Thirlmere basin for the water supply of Manchester. Taking the capacity of the latter at 300 days' supply, at the rate of 26 million gallons a day, he finds that 98 such basins would be required to contain the 797,000 million gallons required to supplement the deficiency of low Nile in Upper Egypt. The fall of the Nile being only 1 in 11,000, it is obvious that a comparatively low embankment will create a vast reservoir, and since the construction of the lower part of a dam is the most expensive part of the work, while every additional foot of height will, under these circumstances, give a great extension to the area of the basin at comparatively little cost, the advantage of a single embankment over two or more is self-evident. Of the proposed sites, that of Assuan, or rather the rocky barrier of the First Cataract, just below the island of Philae, alone fulfils the necessary conditions of safety, economy, and efficiency. As the water of the Nile in flood is so heavily charged with sediment that it would silt up even so vast a

reservoir in seventy years, the dam must be provided with sluice gates which would be raised at that season, allowing the whole flood water to run down as it does now. At the end of October, when the water has cleared, it would be partially impounded by the closing of the sluices, but never so completely as not to leave sufficient water for navigation.

The practical advantages of a plan which it is calculated would produce a gain to the country of £6,225,000E per annum, are counter-balanced in the eyes of archæologists by the total or partial submergence of the island of Philæ which it would entail. Even the modification of the original project, proposed in deference to their remonstrances, would scarcely satisfy their views, while it would cost Egypt in water supply for irrigation, the difference between 816,706 and 198,656 million gallons, a loss of 618,050 million gallons. According to a correspondent of the *Times*, even with the reduced height of the embankment, the Temple of Isis would, for nearly two months of every year, stand reflected in the surface of the lake, washing to within a few feet of the base of its walls.

To the south [says the writer] the colonnade will be dry, except perhaps at its extreme end, where the earliest of the works the Philæ builders erected, a shrine to Hathor. Here a thin film of water will soak among the fallen blocks and over the quay wall. North of the Temple, most of the labyrinth of brick constructions will be submerged, and nothing will show conspicuously on the eastern side except the shafts, abaci, and architraves of Phaoroh's Bed, submerged nearly to the top of the intercolumnar screen.

It seems a pity that the interests of the living and the dead Egypt cannot be reconciled by the discovery of some equally eligible site higher up than the silent sepulchre of Osiris.

Great Tidal Wave in Japan.—The disastrous tidal wave by which 30,000 human beings perished on the eastern seaboard of Japan, on the night of June 15, is believed to have been of submarine origin, and to have been caused by some disturbance of the ocean-bed near the southern edge of the Great Tuscarora Deep. The mountainous wave raised by it, 80 feet in height at its culminating points, rushed along a coast line, 300 miles in length, submerging all the low-lying lands, and engulfing the towns and villages standing on them. The death-roll was rendered heavier by the fact that the calamity occurred at 8 P.M., when the inhabitants, who rise with the dawn, were nearly all asleep. Neither were there any premonitory warnings of the impending rise of the sea, although it was said to

have been preceded in some places by slight tremors of the soil. At sea it was scarcely perceptible, and fishermen returned unaware of any unusual occurrence, to find, perhaps, their families and dwellings annihilated. In one prefecture, 4000 houses were swept out to sea by the reflux of the wave, which left the fields strewn with dead fish, furnishing a welcome meal to many of the survivors. The disturbance causing the catastrophe was felt, according to Professor Milne, of Newport, by the instruments in Europe. These, both in Italy and the Isle of Wight, showed symptoms of agitation at 8 p.m. on June 15, which culminated on the following morning. As they were quiescent on the 17th, the date at first incorrectly given by some of the despatches as that of the tidal wave, Professor Milne asserted, on their evidence, the erroneous character of the information, before it had been corrected, and now cites this fact as a proof of the reliability of the records of earth movements thus obtained. Few accounts have been obtained by eye-witnesses of the catastrophe, but the experiences of one fishing boat, which was sufficiently near the land to have been within the area of the commotion are recorded. A sound like the booming of a gun preceded the approaching wave, seen approaching in the distance. The fishermen began to pull in their nets and make for land, but were overtaken by it, and lifted on its crest without capsizing. The onrushing wave broke into two before reaching the coast, on which it swept with a noise like thunder, leaving the sea so disturbed that the fishermen judged it prudent to spend the night at sea. On landing next day, they found a clean sweep had been made of all villages and habitations. An account from Kuji says that a sharp shock of earthquake was first felt, followed after the lapse of a quarter of an hour, by a rumbling sound, which, at first very faint, gradually swelled into a terrific roar coming from the sea. A tidal wave, 50 feet high, then came on, penetrating, in a few seconds, to a distance of two miles from the beach, and leaving the district, when it retired, converted into a bare sandy desert, with the ruins of houses strewn about the surface. Another narrative in a Japanese paper says that a dense fog had covered the sea from 11 A.M., followed at 5 in the afternoon by a heavy fall of rain, lasting over two hours. At the same time faint sounds like distant thunder were heard, and slight shocks of earthquake felt. About half-past eight these preliminary symptoms of disturbance were followed by a loud roar, like that of a violent wind in a forest, and the cry of "Tidal wave! tidal wave!" was heard from the beach. In a moment, houses, trees, and fields were submerged beneath a wave 20 feet high, and a mass of human beings, men, women, and children, were seen struggling in the water, victims of the universal calamity.

Travels of Mrs. Bishop.—The *Times* of August 17 gives a summary from a Shanghai paper of Mrs. Bishop's latest journey through remote regions of Southern China. Starting from Shanghai on January 10 of this year, she took steamer up the Yang-tse as far as Ictang, travelled for 300 miles farther up the river by houseboat to Wanhsien, and thence for an equal distance by chair to Pao-ning in Szechuen. A rich and fertile country, with handsome and substantial farmhouses, was passed through, coal, and in some places salt, being produced in great abundance. The people were everywhere bitterly hostile to the foreigners, and in Kuanhsien she was attacked with stones by the mob, receiving a wound from which she suffered for a considerable time. The plain of Cheng-tu, in which this town stands, is irrigated throughout by a branch of the Min, diverted to it and distributed over its surface in very ancient times by a man to whom a splendid temple has been erected. Her journey across this plain occupied eleven days. She succeeded, despite official opposition, in penetrating into the country of the Mantse, whom she found to be independent tribes, though tributary to China. She describes them as a handsome people, of Caucasian type, living in high, castellated stone houses. They were very friendly and hospitable, and she characterises their country as a mixture of Switzerland and Kashmir. They are Buddhists by religion, and rigid in the practice of the observances of their creed.

Dr. Nansen and the Polar Basin.—Dr. Nansen, although he failed to reach the Pole itself, has at least been three degrees nearer to it than any other human being, having attained the unprecedented latitude of $86^{\circ} 14' N.$ Leaving the "Fram" in latitude 84° and longitude $102^{\circ} E.$, he and his companion, Lieutenant Schott-Hansen, proceeded northward over the pack, with snow-shoes, kayaks or native canoes, sledges, and dogs. Ice, interrupted by patches of water, was seen everywhere, and when the obstacles became too great for further progress, they turned southward and reached Franz Josef Land, where they went into winter quarters at the end of August. No land was seen north of that archipelago, but some unknown islands were discovered and their position laid down. The Polar basin was found, contrary to conjecture, to deepen northward, attaining a depth of 3800 metres, and its temperature rose appreciably below 190 metres, probably from the influence of the Gulf Stream. The north-westerly current, which the explorer reckoned on to bear him to high latitudes, answered his expectations, although its course lay somewhat farther to the south than he had calculated. His exploration to within 270

miles of the Pole disposes of the theory that it was surrounded by shallow seas, as well as the idea that any large continental mass exists in its vicinity. His journey, happily ended in his relief by Mr. Jackson, is one of the most extraordinary episodes in the history of adventure.

Franz Josef Land and Spitzbergen.—The latter traveller's systematic exploration of Franz Josef Land has also produced valuable results. In a perilous voyage in a small boat, during the autumn of 1895, he examined the western coast, including a previously unknown extension in that direction. Its mighty promontories are glazed with ice from base to summit, and vast glaciers send bergs crashing into the sea. Exploration in the spring was impeded by the phenomenal mildness of the season, as sledging was stopped by open water in all directions.

Sir Martin Conway and his party, which includes Dr. Gregory, have succeeded in crossing Greenland for the first time. Starting from Sassen Bay on the west coast on July 11, they reached the head of the main valley through bogs and flooded rivers on the fourth day. Turning up a lateral valley they came on the second day to the mountainous moraine of a shrunken glacier. The head of the valley was blocked by a great glacier three miles wide, which they succeeded in crossing to its eastern edge, descending the cliff of ice in which it ends within a mile of the sea, at the only practicable point. Sir Martin has named the pass "The Ivory Gate," and the view from it is described as magnificent. The weather was atrocious, downpours of rain being varied by hurricanes and fogs.

Notices of Books.

A Memoir of Father Dignam, S.J., with some of his letters. Revised and with preface by Father EDWARD IGNATIUS PURBRICK, S.J. Printed for the Poor Servants of the Mother of God, the Convent, Brentford, London. 8vo, pp. 472.

THE above is a record of a saintly priest and devoted religious, to whom our gratitude is due for his strenuous work in propagating the Apostleship of Prayer among us, as well as for his share in founding the Congregation of Religious women, under whose auspices this memoir has been compiled.

It is superfluous for us to praise Father Dignam, for the authentic voice of the General of the Society of Jesus has already pronounced his eulogium; while "his children rise up and call him blessed." His spiritual letters are the most valuable part of the book; they are saturated with the spirit of St. Ignatius, and are full of practical wisdom and holy teaching. Perhaps the most touching and beautiful side of this holy life was his relations with his elder sister, to whom he seems to have owed his vocation, and whom he afterwards repaid a hundredfold by guiding her soul towards spiritual perfection. One is, in fact, irresistibly reminded of the story of St. Benedict and his virgin sister and spiritual child, St. Scholastica. Some of Fr. Dignam's letters to this sister, in her cloister at Bruges, are wonderful instances of the way in which the servants of God know how to spiritualise human affection, and raise the tenderest earthly ties to a higher sphere.

His life may be summed up in his intense devotion to the Holy Sacrifice—"Mass is my life, without Mass I must die," he would say: and in fact he lingered on for a very few days only after his last Mass.

We cordially recommend to our readers this sympathetic presentment of a very beautiful life.

Popular Instructions on Marriage. By Very Rev. FERREOL GIRARDEY, C.S.S.R., Provincial of the St. Louis Province. New York, Cincinnati, Chicago : Benziger Brothers. 1896.

THE reader who takes up this little book will find that it has been written by a theologian who thoroughly understands the wants of the people, and who knows how to put important truths in a lucid and attractive manner. The instructions are well suited to verify the expectations of the author, viz., to remove the levity and ignorance of married and unmarried people regarding the holy sacrament of marriage, which make so many people unhappy both here and hereafter. Chapters I., II., III. and IV. are useful for everybody, and might be used in public instructions, also chapter V., though its title ("How to get married") and its opening sentence seem to confine it to those only who are contemplating marriage. Chapters VI., VII. and VIII. treat on the duties of married people towards each other and towards their children. The book might be given as a present to married people, or such who are near their marriage. In spite of the "Rule of life for the young," given in one of the seven appendices, we do not think that the experienced author wishes it to be placed in the hands of very young people, on account of some passages which, though necessary for the married and spoken of with great prudence and delicacy, might be less fitted for the young.

L. N.

Jesus: His Life in the very words of the Four Gospels.
A Diatessaron. By HENRY BEAUCLEER, Priest of the Society of Jesus. London : Burns & Oates. 1896. (xii. 234 pp.). 5s.
 Quarterly series. Vol. 39.

THIS little volume, which takes its title from the work of Tatian, a Syrian writer of the second century, embodies the same idea as that ancient harmony. It gives the life of our Lord in the words of the Evangelists, not as in Fr. Coleridge's "Life of our Life," by putting the parallel texts side by side, but by connecting them in one uniform narrative. Every discourse and every event told in the four Gospels is recorded; and wherever the same event is mentioned by two or more Evangelists, that account has been chosen which is fullest or most circumstantial. The margin shows us at a glance by which Evangelists the events have been recorded; while the marks Mt, Mk, Lk, Jn, inserted in the text, show exactly from which of them the selected passage is taken, without in the least distracting the ordinary reader. For the preacher the indexes at the end will be a

great help towards finding the place which gives him the fullest account of any event or discourse contained in the gospels. But we think that the book will be even more useful to the general public. Every Christian who reads anything ought to read from time to time a short life of our Lord; and every one ought to be acquainted with the holy gospels. Now, this little volume puts before us the gospel narrative in a complete and continuous form, and so tells the life of our Lord without repetition or omission, while its low price makes it easily accessible. If we are allowed to make a suggestion, we should ask that in the next edition the titles given on pages vii. to xi. might be reproduced on the margin of the text, so that the reader may know beforehand the subject of the lives which follow.

L. N.

The History of the Decline and Fall of the Roman Empire.

By EDWARD GIBBON. Edited in Seven Volumes by J. B. BURY, M.A. Vol. I. London: Methuen & Co. 1896.

THERE could be no greater proof of the fascination of Gibbon's style than the fact that fresh editions of his work should still be called for, despite the discredit thrown by subsequent research on his conclusions, and on the general colouring given by him to the events he narrates. Modern criticism, in exploding the view that the history of the Eastern Empire was "one uniform tale of weakness and misery," has cut away the foundation on which the latter half of his work was built up, and shown how entirely the prejudice of a partisan obscured in his mind the great part played by Byzantium in the evolution of Europe. His latest editor, Mr. Bury, while apparently sympathising with Gibbon's attitude towards religion, confesses that it is now out of date, and that no discreet inquirer would go to him for his ecclesiastical history. "Yet [he goes on] we need not hide the fact that Gibbon's success has in a large measure been due to his scorn for the Church; which, most emphatically expressed in the theological chapters, has, as one might say, spiced the book." Yet these are the chapters which seem most inadequate to the modern spirit, and whose triumphant irony rings falsest on the modern ear. This first instalment of the new edition carries the reader from the opening chapters with their general view of the Empire under the Cæsars, to its reunion under Constantine, 324 A.D. The general value and intelligibility of the work as a history is much enhanced by the insertion of dates at frequent intervals on the margins, as well as by a chronological table of contents. The discovery in the older editions of Gibbon of the date of any event was a task which was

always tedious and often hopeless. The map of the Roman Empire in 180 A.D., which fronts the title-page, is also a useful illustration of the text.

Fabiola. By Cardinal WISEMAN. Popular Edition. London: Burns & Oates.

WE are glad to welcome a new edition of a book that has deservedly become a classic in the language, and which will appeal to a fresh succession of readers in every rising generation. In its pages the martyrs of the early Church, the Church of the Catacombs, are called up to our mental vision and made to preach from a new platform in a work of fiction, the undying lesson of their heroic lives and deaths. It helps us to realise more than any purely historical record, that stupendous miracle, the buried life of the Church, followed by her triumphant resurrection after those three centuries of entombment in which we may trace a correspondence with the three days passed in the sepulchre by her Founder. The description of the Catacombs, with their "thousand miles of subterranean city, and their six millions of slumbering inhabitants," can always be read with fresh interest, and with ever-renewed wonder at the strange growth of Christian Rome, the future city of the Papacy, outside the gates, and beneath the feet of the metropolis of paganism. Many problems connected with it, as, for instance, the removal and disposal of such a vast mass of excavated material, can only be solved by supposing a secret organisation of labour on a scale that would seem incredible were there not the undeniable witness of results to prove it.

The Life of Blessed Thomas More. By the Rev. Dean FLEMING. London: Washbourne. 1896.

THE brevity and simplicity of this convenient little biography is in strong contrast with many kindred works at the present day, which assume larger proportions by entering more fully into detail. The facts in which the whole interest lies are here clearly arranged and placed in due sequence, with that power of selecting the essential which forms the foundation of the literary art. We see in these pages how the future martyr's youth was a preparation for his crown by its unusual sanctity. On Fridays and Ember Days, we are told, he not only kept strict fasts, but slept on the ground with a block of wood for his pillow, and at twenty he put on a hair shirt which he never ceased to wear until his martyrdom. The value of the

little work is enhanced by the embodiment in it of the report of the trial and sentence of Sir Thomas More, taken from State Papers.

Le Général Kilmaine. By LÉONCE GRASILLIER. Paris: Albert Savine, Editeur. 1896.

THE object of this little *brochure* is to rescue from unmerited oblivion the name of a soldier robbed by an early death of a portion of his laurels, and cast into the shade by the fame of those who took part in the great events of the subsequent epoch. The present "current of rehabilitation, or even of apotheosis, of the great misunderstood, and the illustrious unknown," has encouraged the author in his task, and the issue of a third edition justifies his assumption of it. The subject of the little biography was one of the many illustrious French soldiers who claim Irish origin, as his parents, Edward Jennings and Eleanor Soler, were Irish Catholics and Jacobites, naturalised in France before 1737. He was not only born in Dublin, in 1751, during a visit of his mother to her relations, but passed the first eleven years of his life in Ireland. The title of Kilmaine he took from the barony of that name in the county Mayo, where a branch of the family still resides. His military distinction was gained in the revolutionary Army of the North, in the command of which he succeeded Dumouriez, and in Napoleon's Italian campaign, where he commanded the cavalry. His death by natural causes on December 11, 1799, at the age of forty-eight, prevented him from sharing in the glories of the Empire.

A Visit to Europe and the Holy Land. By the Rev. H. F. FAIRBANKS. New York: Benziger Brothers. 1896. Fourth Edition. Price \$1.50.

THE impressions of this American visitor to Europe and the East are so vivid and genuine as to give renewed freshness to the record of what is now within the ordinary tourist's experiences. Among the little touches of nature that "make the whole world kin," is his confession to an attack of home-sickness on his first arrival in Rome, sufficiently severe to mar for the moment all his interest in it, and to suggest the heartfelt ejaculation, "I hope that but few know what it really is to be homesick." The sight of the Holy Places called up such emotions as were natural in a pious priest visiting them for the first time, and among other lively impressions was that made upon him by the spectacle of Catholic worship celebrated according to

the different rites of the Eastern Churches. Taking Damascus as a specimen, with a population of 110,000 and 12,000 Christians, the schismatic Greeks numbered over 5000, the Greek Catholics many more, Maronites and Armenian Catholics 300 each, Syrian Catholics about 600, and Latins a few hundred. The book contains many interesting facts and points of view unnoticed by previous travellers.

Dialogue of the Seraphic Virgin, Catherine of Siena. Translated from the original Italian, with an Introduction on the Study of Mysticism, by ALGAR THOROLD.

THE translator has rendered a great service to English-speaking Catholics in giving them a version in their own tongue of this celebrated work. Hitherto they have been compelled, if they wished to become acquainted with it, to read it either in the original Italian or in some one of the few French versions. The translation has been well done; though in the effort to translate as literally as possible, the author has failed a little in clearness from time to time. But no one will be inclined to quarrel about such trifles, when he recognises the great value of the "Book of Divine Doctrine," as the Dialogue was first named. In the Bull of Canonisation Pius II. says of Saint Catherine: "*Doctrina ejus infusa, non acquisita fuit*;" and it seems to have been the unanimous opinion of her contemporaries that this book in particular was the result of special and supernatural intercommunion with the Divine Majesty. Christofano di Gano thus narrates the circumstances of its composition:

This servant of Christ [he says] made a notable thing, namely, a book about the size of a missal. She composed it all, being in ecstasy, abstracted from the use of all her senses, except her tongue. God the Father spoke to her, and she replied, and made her demands of Him; and she repeated His words and her own likewise, and all in the vulgar tongue. She dictated and another wrote.

Whatever interpretation we may give to this account of the composition of the Dialogue, it would not be reasonable to doubt that it has a value much greater than ordinary ascetical treatises, since it is certainly the production of a mind elevated in an extraordinary degree by divine grace, and illuminated by the closest union with the Author of Light.

The nature and contents of the book may be, in part at least, explained by the following quotation from one of the last chapters (clxvii.):

If thou rememberest well, thou didst make four petitions of Me with anxious desire, or rather I caused thee to make them in order to increase the fire of My love in thy soul; one for thyself, which I have satisfied, illuminating thee with My truth, and showing thee how thou mayest know this truth which thou didst desire to know: explaining to thee how thou mightest come to the knowledge of it through the knowledge of thyself and Me. The second request thou didst make of Me was that I should do mercy to the world. In the third thou didst pray for the mystical body of the holy Church, that I would remove darkness and persecutions from it, punishing its iniquities at thy own desire in thy person. As to this I explained that no penalty inflicted in finite time can satisfy for a sin committed against Me, the Infinite Good, unless it is united with the desire of the soul and contrition of the heart. . . . I have also answered thy fourth request, that I would provide for the particular case of an individual; I have provided, as thou knowest.

The book is divided into four treatises, and also into chapters which run continuously throughout, and do not follow the division into treatises. This arrangement is not St. Catherine's, but is the work of her secretaries.

The introduction on the Study of Mysticism will not, I am afraid, be of much assistance to the student of the Dialogue. The definition of mysticism is certainly new. "It may be defined (p. 9) as the reduction to the emotional modality of the highest concept of the intellect, or more briefly, the habit of the love of God." The highest manifestation of mysticism is purely intellectual, and can scarcely be described as in any way "emotional" or as belonging to the "emotional modality," whatever that may be. Neither is mysticism entirely coincident or co-extensive with the habit of the love of God. It is rather a product or result of the love of God. *Divinus amor facit extasim*, as Dionysius says. A supposition of a doubtful character seems to underlie much that the author says on this subject. It is this: that mysticism is a natural development of human nature. For instance (p. 10):

For the science of union with God is not the monopoly of any religion, though some may bring to it a more exact terminology, and may possess vaster resources with which to stimulate and direct its development than others.

Again (p. 10): "No religion, as has been said above, has a monopoly of mysticism;" and lower down on the same page:

The early heresies were by no means in the first place intellectual theories, they were primarily mystical; their theories being formed to meet their emotional requirements.

Mysticism in its true sense is only found in the Catholic Church; and if it be founded on anything but the supernatural and theological virtues of faith and charity is but a delusion and a snare.

F. T. L.

The Faith of Our Fathers. By JAMES CARDINAL GIBBONS.
8vo. Pp. 483. Baltimore. 1895.

"GOOD wine needs no bush," is a saying which may be applied without flattery to "The Faith of Our Fathers." The edition sent us for notice is the forty-seventh, bringing the total issue up to the 250th thousand. The first edition appeared at the close of 1876. In less than three years the work had passed through ten editions, and fifty thousand copies had been disposed of in English-speaking countries. The eleventh edition, brought out in 1879, contained revisions and additions. During the sixteen years which have elapsed since that time, thirty-five editions have been exhausted, and translations made into French, German, Spanish, Norwegian and Swedish. Several new passages upon doctrinal subjects have been introduced into the present edition, but we are disappointed not to find them referred to in the Index, or indicated in the Preface. Type and paper are also greatly improved. The subjects treated of embrace all that comes within a full course of instruction in Catholic doctrine; and while not professedly a controversial work, all the topics of religious controversy possessing a general interest or importance receive adequate attention. The style is admirably clear and forcible; the tone is frank, sincere, and considerate. We are encouraged by the invitation of the eminent author to make two suggestions that may be of service when the next edition is called for, which we trust will be as speedily as has been in the past. For instance, the value of the chapters on Penance and Matrimony would be increased if the statistics quoted on pp. 422-426, and p. 475, were brought up to date. Again, many of the references are imperfect, *e.g.* (p. 308) Irenæus, Lib. II. Adv. Haer., Origen. In Ep. ad Rom., p. 323. St. Augustine Tr. VI. in Ep. Joan. Tertull. De Resur. Carnis., also pp. 325, 326, 340, 344, &c. This is a matter which can in no way affect the general reader, but we do not doubt that there are many others who would desire to look up the passages for themselves in the originals. Besides, where all else is so excellent one would wish to see that last scholarly finish of complete references.

H. P.

The Jewels of the Imitation. By PERCY FITZGERALD, M.A.,
F.S.A. London: Burns & Oates. 16mo. Pp. 89.

THIS is a dainty little volume of reflections. Printer and binder have done their work admirably. The book invites reading, and, when once taken up, it is not easily laid down. The author has

in no sense composed an ascetical treatise, nor drawn out an orderly commentary on the text of the "Imitation." His plan is to take a passage almost at random, to open out its force and grandeur, to explain its bearing upon actual conditions of life, and to urge it on his readers with earnestness and sometimes in a vein of humour. In this he has undoubtedly attained his object in the easiest of manners and without labour or suspicion or affectation. The booklet would serve well as an introduction to the more uniformly sedate treatment of the subjects by à Kempis. The notes of which the collection is composed first appeared in "The Ave Maria," a circumstance which accounts for "no particular logical order having been followed," and for certain familiarities of expression. Speaking of judgment, he says (p. 24):

And yet it is a "dead certainty" that every one must eventually pass through one perilous crisis—that he will have to encounter a trial and a sentence for which, in most cases, he will be but ill prepared, or not prepared at all. It is "on the cards" that he may receive a sentence of an *eternal* penal servitude. A death-bed . . . common and familiar as it is, is on every occasion a novelty, and a large, tremendous business, that would require years of preparation to pass through.

The Jewels he deals with are the sayings of the author of the "Imitation" on such vital topics as "the world"—true liberty—self—meddling—indifference—true spirituality—hearing Mass—dangers of study—false piety—temptation—companionship of Jesus—troubles—the judgment—approaching Holy Communion.

It may at least be doubted whether (p. 32) he has caught the spirit or true application of the "Imitation" (Book iii. c. xlviii.). There we have a soul longing for the blessedness of eternal life, yet conscious of many lingering imperfections, from which it ardently sighs to be delivered. Nothing could well be more common or natural in spiritual experience. Some too may be disposed to quarrel with the suggestion (p. 35), that the "Imitation" "is not so acceptable in emotional countries, such as Italy and France; and that it has had its best welcome in robust lands like England, America, and Germany." His remarks on the subject of hearing Mass are generally bracing, but we can hardly take as approved the direction he gives that "Mass should be said with a certain 'briskness' and vigour." The comment is somewhat too free if applied to the text quoted a few lines farther on, "kepe the good common waye as they do thou livest with" (p. 52). Mr. Fitzgerald is merciless to the weakness of so-called pious persons. Here is a reference, which also exhibits the energy with which he goes to work:

A notable point in our author's method is the almost pitiless way in

which he pulls off all cloakings and coverings, disguises and compromises. He will have no *dilettante* piety: it must be all *business*—bold, fearless “surgery.” To vanquish one’s self, to bear pains and sufferings, imitate Our Blessed Saviour in *everything*. Nothing can be done, or even begun, without some painful operation. . . . It is of course easy to repeat or inculcate such a programme, but quite another thing to carry it out. Still, it is something to have before us what *must* be done, and make efforts, however feeble, in such direction (p. 60).

H. P.

The Easiness of Salvation. By Father FABER, D.D. London: Burns & Oates. 16mo. Pp. 51. 1896.

THIS little book ought to accomplish the good work of bringing before a wide circle of readers in a compendiated form two attractive chapters from Father Faber’s treatise on “The Creator and the Creature.” One short extract of two pages from the chapter entitled “The Easiness of Salvation” introduces the subject to be explained. The editor then judiciously selects portions from the succeeding chapters, “The great mass of believers,” which set forth the comforting opinion, sustained with such abundant erudition by Fr. Faber, that the great majority of Catholics are saved. Most of our readers will recall the many-sided views of the question as it is presented by our great ascetical writer. These few pages are full of sweet and indirect invitation for the tepid, of encouragement for the fearful, and of comfort for more vigorous souls. “This then (p. 50) is what may be said on the bright side of this great mystery and difficulty. It is the bright side, not only because it is the most cheerful, but because it most invites to holiness.” There are those outside the Church for whom the following expression of a devout and learned man’s conviction will be received with grateful satisfaction. He has been speaking all along of Catholics, and has expressed no view whatever with regard to any others:

I have no profession of faith to make about them [those who are without the Church] except that God is infinitely merciful to every soul, that no one ever has been, or ever can be, lost by surprise or trapped in his ignorance; and, as to those who may be lost, I confidently believe that our Heavenly Father threw His arms round each created spirit, and looked it full in the face with bright eyes of love, in the darkness of its mortal life, and that of its own deliberate will it would not have Him.

H. P

The Banquet of Angels. Edited and translated by the Most Rev. GEO. PORTER, S.J., Archbishop of Bombay. London: Burns & Oates. 16mo. Pp. 163.

THIS charming little manual will be equally welcome to ecclesiastics, religious, and devout laymen. It is composed of thirty meditations before and after Holy Communion—preparations and thanksgivings translated from the Missal—and various indulgenced prayers. A note informs us that the meditations are taken from the well-known "Priests' Manual" by the courtesy of Messrs. Rockliff Bros., Liverpool. There is no lack of variety and freshness in the meditations, while the employment of passages of Holy Scripture throughout the entire series leaves nothing to be desired. The construction of the meditations is uniform, and though the different sections are no mere statement of points, they do not suffer from the fault of diffuseness which wearies the reader, and rather prevents than aids meditation; and, what is quite as important, the brief developments are entirely free worn-out forms or allusions which, from too frequent use in the same manner, have lost their virtue to suggest or stimulate. A graceful translation is the crowning excellence of this delightful manual.

Almost invariably the English version, or its substance, accompanies the text of the Vulgate. There remains, however, a few instances where the need of an English rendering has escaped the vigilance of the editor. Many readers, we think, would be glad to have a translation of the Latin at pp. 42-44, 72, 91, 92, 131.

Sermons on the Blessed Virgin Mary. By the Very Rev. D. J. McDERMOTT. New York: Benziger Bros. Pp. 183.

THIS is a collection of eight sermons in honour of Our Blessed Lady that were for the most part preached in churches of Philadelphia, between the years 1869 and 1891. The subjects treated are the Immaculate Conception—the Name of Mary, the Sorrows of Mary, the Holy Rosary, Queen of Prophets, and Mother of Mercy. The discourses are not wanting either in substantial matter, or interest, or originality of treatment. Clearness, directness, vigour, and the constant appeal to hard-headed common-sense, and the flow of native eloquence command the attention of the reader. Occasionally one meets with a quaintness of expression which might grate upon delicate ears on this side of the Atlantic. But this is a minor matter of detail. The book is of sterling value, and as it is judiciously controversial in character, it will be of considerable service to those who desire to know what is the position held by the Mother of God in Catholic devotion.

History of Christian Doctrine. By GEORGE PARK FISHER, D.D., LL.D., Yale University. International Theological Library. Edinburgh: T. & T. Clark. 1896. Large 8vo, pp. 583. Price 12s.

THE author is careful to point out that his work is not a history of Dogma, but a history of theological thinking. He has attempted, not altogether unsuccessfully, and at times very happily, a condensed and rapid description of the more important intellectual currents set flowing by the Christian faith as it has successively come into contact with varied streams of human thought, from the time of the Apostles down to our own day. A vast undertaking requiring so many important qualifications—perfect impartiality, keenness and alertness of judgment, wide reading, a ready and retentive memory, broad sympathies—that it is no very grave reproach to the author to say that at times he has signally failed.

After an introduction dealing with, amongst other things, the possibility, need, and origin of Theology, its relation to faith and philosophy, the history proper is divided into three main sections—Ancient Theology, ending with Pope Gregory I.; Mediæval Theology, ending with Erasmus, and Modern Theology. To this last section nearly three hundred pages, more than half the volume, are devoted. By Modern Theology is substantially meant the Protestant Reformation with its offshoots and emergent schools and theories in England and the United States from Luther to Huxley. The rich fund of Catholic thought so temptingly suggested by Hurter's "*Nomenclator Literarius*" is here represented in outline too faint, thin, and dwarfed to leave any marked impression on the reader's mind. Yet we venture to think that this section on Protestant Theology will, as a whole, be found to be not only interesting, but suggestive and valuable. Especially noteworthy is the account of religious thought in England during the nineteenth century. It at once puts us in touch with the more important contemporary non-Catholic movements, and enables us clearly to gauge their drift and tendency. No student can carefully read this section without obtaining an intelligent view of the currents that have met and are now seething all around us. The names of Liddon, Gore, Mozley, Church, Spencer, Darwin, Huxley, Romanes, Dale, Martineau, are only instances of the author's present-day actuality as regards England, but that actuality is as impressive in respect of Germany and the United States. In his characterisation of the Modern Theology, the author remarks (1) that:

the evidential theology of the last century, which gave the precedence to miracles and to the proofs of them through testimony, has given way to a method which attributes a higher probative value to the internal,

spiritual characteristics of the Christian Revelation. (2) It is becoming more and more clear to the ablest naturalists that the moral history of mankind cannot be resolved into a natural history. (3) The idea that the supernatural is the antipode of the natural is no longer satisfactory. There is perceived a tendency . . . to harmonise . . . by the doctrine that . . . the two classes of events constitute one order of things. (4) There is a growing tendency to regard the Scriptures less as an authoritative manual of revealed tenets, than as the medium of disclosing to us the personal Christ and the import of His mission and teaching. The absolute inerrancy of Scriptural statements, especially in the narrative portions of the Bible, is no longer maintained. . . . This tendency is reinforced by whatever is deemed verifiable in the "Higher Criticism." At the same time, Protestant theologians are frequently disposed to admit an authority of the Church, in some substantial meaning of the terms. (5) The reduction of the area of Calvinism, and its partial disintegration in communities where it had long been established, is a fact which challenges attention.

The section on Ancient Theology, occupying somewhat more than a third of the volume, bears clear traces of the influence of Ritschl and Harnack. It sums up very well the latest results of Protestant scholarship. The author warns us at the outset that "faith is not here taken as in the vocabulary of the Church of Rome." To faith he might have added grace, justification, and other important words. Owing to this misuse of terms he misrepresents the doctrine of St. Augustine, and finds himself very ill at ease when in presence of the Apostolic Fathers.

We meet in Clement, and in the Apostolic Fathers generally, a strain of thought which may be styled legalism. There is an emphasis laid upon right conduct, and upon works of obedience. We find, especially in *Hermas*, traces of an ascetic drift. This peculiarity of the early Christian writers springs from no conscious dissatisfaction with the teaching of St. Paul.

We quite agree. But we may add that this peculiarity *does* spring from a conscious repudiation of certain false interpretations of St. Paul, and that the author is unfortunately possessed by such a false interpretation. In spite of the very serious drawback we have mentioned, the author's outline is interesting and valuable. It is generally clear and firm in treatment, and shows a wide acquaintance with recent literature. The narrative is brisk, and keeps up the reader's attention. We were pleased to see references to early testimony in favour of the efficacy of the Sacraments, and of the Real Presence in the Eucharist. As to the formula used in Baptism, the author, from the evidence of the *Didache* denies the validity of Harnack's inference that, in the Apostolic age, it was the shorter form in the name of Christ. For, while the *Didache* requires Baptism "into the name of the Lord" before admission to the Eucharist, it gives the longer formula in the directions for administering the rite of Baptism.

The poorest section is that on Mediæval Theology, the account of which is compressed within the narrow limits of seventy-five pages. This section needs serious revision, both of statement and of reference. It is easily perceived that the writer is not familiar either with the thought or the language of the schoolmen. To take a few examples almost at random, he attributes to St. Thomas the doctrine that God "is a being of whom nothing *positive* can be predicated." For this statement reference is made to P. 3, qu. 1, art. 3, and P. 1, qu. 46, art. 1. Both references are absolutely irrelevant; the first treats of the Incarnation as a necessary means of redemption, the second treats of the eternity of the world. On the other hand, St. Thomas lays down the clear thesis (P. 1, qu. 13, art. 12) that "*propositiones affirmativæ possunt vere formari de Deo.*" Was the writer thinking of the common doctrine concerning the analogical character of our knowledge of God; or was he simply using the term "positive" in an unexpected sense?

Again, we should have desired references for the statements that

Alexander of Hales deviated from Augustinianism in attributing to men good works antecedent to the infusion of grace. Bonaventura was of the same mind. The semi-Pelagian opinion was definitely set forth by Duns Scotus. Aquinas holds that prior to all reasoning, a knowledge of God is inherent "in a confused way" in all men. Under the Scholastic conception of justification and of the nature of faith, no foundation for assurance, for a sure and established confidence in one's Christian standing, could exist. According to Aquinas, the only means open for attaining an assured hope are certain signs or indications which, however, afford no certainty.

These examples will perhaps suffice to show that the author is a complete stranger to the theology of the schoolmen. To read his book intensifies one's longing for a History of Catholic Theology.

J. M. J.

The Veil Lifted: A New Light on the World's History.

By H. MARTYN KENNARD. London: Chapman & Hall. 1896.

Price 6s.

THIS book is like a nightmare, or an opium-eater's dream. Its professed object is to expose the "diplomatic" manipulations to which the Biblical writers subjected such historical materials as they had to their hand, and thus to discover anew the true course of history.

The diplomatic combinations have no doubt been framed with consummate skill; but when we detect that the ancient archives have been

systematically garbled and falsified, we can only ascertain their true rendering by a study of side-lights and reading between the lines. We may, however, assure ourselves that our present conception of Eastern history is a monstrous delusion (p. 60).

The prime diplomatic act was to identify the Israelites with the Hebrews.

But the moment that we recognise that the Moses (*i.e.*, Apepi, the Sun God Masu) was the Great King God of the Hamitic Hykso or Hebrews; and Joshua (*i.e.*, Aahmes) was the Great King God of the Semitic Israelites, the diplomatic transformation scene is palpably before us (p. 23).

The moment we recognise *that*, we are prepared to recognise a great deal more, *v. gr.* :

That Abraham was the Hebrew Great King God who deposed the Israelite Great King God Chedorlaomer; that the Samuel, the Saul, and the Esh-baal were the Israelite Pharaohs Ramses XI., XII., XIII.; and the David, the Solomon, and the Rehoboam were the Hebrew Pharaohs Hirhor, Piankhi, and Pinotem; that Julius, leading his Hebrew legions, supplanted the legitimate Great Queen Cleopatra, which forced the Hebrew Legitimists to ally themselves with their old rivals the Israelites. The Israelite Great King God Phraates IV. (*i.e.*, Antony) married the Hebrew Great Queen Goddess Cleopatra; and their son Phraataces, the Christ, became the Great King God of the Christians.

But this will be enough for the reader.

J. M. J.

Œuvres de St. François de Sales. Ed. complète. Tome VII.
Sermons. First Volume. Annecy. 1896.

THE only sermon published by St. Francis de Sales in his lifetime was the well-known funeral oration on the Duc de Mercour. It will surprise some of the holy Doctor's clients to hear that there are enough of them now recovered to fill four volumes of the new Annecy edition. There lies now before us the first of these four volumes—that is to say, the seventh volume of the edition as a whole.

There can be no doubt that, as a preacher, St. Francis of Sales has not hitherto received the attention he deserves. It is true that of the vast number of sermons he delivered during his life comparatively few were written out formally. But from the considerable remains which exist, either in the Saint's own autograph or in the notes of other persons, and from what we know of his methods and his astonishing success, it is clear that in him we have the commencement of a new period in French pulpit eloquence. The preachers of the day, as we learn from many contemporary testimonies, were formal,

pedantic, flowery, and literary. St. Francis, consumed with zeal for souls, was simple, direct, and spiritual; and yet there is never absent from the shortest scrap that has come down to us that gracious unction and that rich vein of real eloquence which distinguish all his writings.

The editor promises us, when the whole of the sermons have been published, an historical and critical study on the holy Doctor's preaching. Meanwhile this volume has innumerable points of interest. We have here sixty-five sermons, or plans and parts of sermons. The first five were preached by the Saint when only in sub-deacon's orders. Then there is the Latin oration which he delivered when taking possession in his twenty-second year of the Provostship of Geneva. This strict chronological order is maintained, as far as possible, throughout the volume; and as nothing of the kind has ever been attempted before, the reader can easily see how such an arrangement must bring out the personal history of the Saint's mind and heart, and the gradual development of his unique style. Among the special points of interest in the volume before us may be noted the continual citation of Holy Scripture and the number of sermons on the Blessed Sacrament. There are two beautiful fragments which must have formed part of a Lenten course preached in the first year of his ministry—a course of which all other traces have been lost. These are now printed for the first time from the Saint's autograph. There are two plans of sermons on St. Louis, both apparently preached in Paris in 1602, in the early days of his episcopate. The former of these is a remarkable specimen of an admirable sermon sketch, very fully wrought out. All the sermons furnish numerous examples of the Saint's very characteristic and constantly recurring *prosopopeia* and direct appeals to his hearers. For example, in the very earliest sermon of his youth:

O mon ame, ma chere moitié, n'as tu jamais oüy en toy mesme le Seigneur ton Dieu te commander, *Ambula coram me et esto perfectus*? . . . O combien de fois avec tant de péchés, as tu rejeté les inspirations de Dieu; combien de fois as tu fait resistance! (p. 14).

Let the reader note also the beautiful prayer to Our Lady at the end of the sixty-first sermon (On the Assumption); or the passage in the notes for St. Louis's day, beginning "O felix Gallia," and referring to the lilies of France.

The labour of the editor, Canon Mackey, in verifying the citations from the Fathers, and in clearing up many difficulties in the patristic references should not be passed over without notice. Neither can we help congratulating him on the conspicuous success which has re-

warded his researches in so many quarters for MSS. Many entirely unedited pieces are now given for the first time, and some of the discourses which had already been printed are presented with perfectly new features.

The beauty of the type and excellence of the paper continue to be as admirable as in the former volumes.

Le Révérend Père Chambellan, de la Compagnie de Jésus, 1834-1892. Par le PÈRE CHARRON, S.J. Pp. 285. Paris: P. Téqui, Libraire, Editeur. 1896.

THE interest of this book lies in the study of a strong and passionate character and the means by which it was led towards perfection.

Henri Chambellan, born at Paris, of Catholic tradespeople, in 1834, one of three brothers, all of whom entered religious life, showed the force of his character at a very early age. When fifteen years old, so troublesome was he, that the rector of the school kept by the Jesuit Fathers, at Brugelette, Belgium, expelled him with the warning, "This boy will one day be a bad man or a great saint."

It is related that he once, whilst there, confided to his master his desire to enter the Society, whereupon the latter exclaimed: "My dear fellow, if you enter the Society, I shall leave it!"

"At this period," adds his biographer, "the idea of Chambellan, S.J., would have met with many incredulous hearers."

Father Chambellan's fervent wish to become a missionary was not gratified and his work in the Society was chiefly that of a superior, first as rector at Laval and Poitiers, then as provincial at Paris for six years. But in authority he seems to have been much less beloved than as a simple religious.

"With my character," says he of himself, "I make my rule irksome everywhere." Although in reality of great kindness, his manner was affected by the continual restraint put upon his natural impetuosity and violence, the result often being that he was misunderstood.

"In that respect," says he himself, "I have never been understood, my outer man has always belied me."

Yet what a testimony to a man naturally swayed by strong feelings, to have it said by those who knew him in the Society: "He changes no more than does the sun." By Father Chambellan's own doing, most of his writings were destroyed before his death, but such as appear in the Appendix to the Life, mostly letters of consolation and advice to others, or short epigrammatic thoughts, are full of the fervent

piety and self-abnegation that seem to have been his leading characteristics.

Un Apôtre Français au Tonkin, Mgr. Puginier. Par C. ALLENGOYE. Pp. 218. Paris: P. Téqui, Libraire, Editeur. 1896.

THE story of a life spent as a missionary in the East cannot fail to be of deep interest.

Mgr. Puginier, dying at Hanan in 1892, at the age of fifty-seven, had behind him thirty-three years of labour for the faith, twenty-five as bishop, during which, despite many trials and hardships, the progress of the cause, under his direction, was most remarkable. Leaving France for Tonkin at the early age of twenty-four, the young priest and his companions were delayed at Hong Kong by reason of the persecutions raging in Anam. Eager as he was for martyrdom, the young priest showed his appreciation of the work before him. "God's will be done," says he; "the first object of missionary life is not to lead to martyrdom, but to procure the extension of the kingdom of Jesus Christ, and the salvation of souls."

It was only after some time spent at Saignon, working with the Sisters of St. Paul among the wounded and dying, that the Abbé Puginier was allowed to proceed to Tonkin, and even then his journey thither was so beset with perils as to recall the journeys of St. Paul. In Tonkin he was soon given a district of some twenty thousand Catholics, spread over an area only covered by two days' march. "The viceroy of Tonkin," he writes gaily, "is about to become my parishioner. If he has need of my ministry, I am quite disposed to come to his aid, always on condition that the sheep should not devour the shepherd."

The spirit of gaiety and undauntedness so necessary to the missionary seems to have been possessed by Mgr. Puginier in a high degree, and only increasing in maturer years and after his consecration as Bishop in 1868.

The death of the Bishop, half an hour after receiving the holy viaticum, fitly closes this life, not long in years, but who shall say how fruitful in results?

The Office of Holy Week with the Ordinary Rubrics, Summaries of the Psalms, &c. Translated from the Italian of the Abbate A. MUZZARELLI. Baltimore: Murphy & Co. 1896. Pp. 575.

BESIDES the Offices of Holy Week, this copious and well-printed manual contains the ordinary rubrics of the services, summaries of all the Psalms which occur, explanations of the ceremonies and mysteries, together with observations and devout reflections. The whole of each service is given in Latin and English, and in addition to the services generally included in Holy Week books, we have the entire office for the last three days of the week, as also matins, lauds, vespers, and compline for Easter Sunday. The Blessing of the Holy Oils is supplied in an appendix. One notices, however, with some surprise that the vespers and compline of Palm Sunday are omitted.

The explanations furnished throughout the book ought to prove a great service in aiding Catholics to enter with more intelligence, reverence and earnestness into the spirit of the liturgical functions of this greatest week in the year. And after having cordially recommended to our readers this very carefully arranged guide to the services of Passiontide and Easter, we may be permitted to offer one or two criticisms which, however, will not in any way detract from the substantial work of the book we are noticing. We are glad to observe that the editor (as far as possible) has retained the words of the current English version of the Vulgate; on the other hand, in the prayers he has allowed himself full liberty to modify received translations, and in some cases to retranslate the Latin text. His emendations are commonly in the direction of a freer and more modern rendering. Examples of this may be recognised in the prayers at pp. 41, 42, 45, 78, 105, 115, 160, 286, 371. Still we do not feel that all his changes are in reality improvements. The translation of the first antiphon (p. 210) is surely an oversight, as also the expression "*arrive to life everlasting*" (p. 106), and of "*Deus qui per olivæ ramum*" by "*O God, who by an olive branch didst command*" (p. 67). "*Complins*" is probably a relic of "*Complies*," but it is not used in English. The word "*salvus*," at p. 371, last line, should of course be "*salvas*." The translations of "*cerei hujus laudem*" (p. 439), and "*in quo salus mundi pependit*" (p. 374), are not happy. The version of the "*Vexilla*" given at p. 384 is not the one used in the Roman Liturgy, and will, we are sure, be replaced by the authorised reading in the next edition, which we hope will soon be called for.

H. P.

The Imitation of the Sacred Heart of Jesus. By the Rev. F. ARNOUDT, S.J. Translated from the Latin by Father J. M. FASTRE, S.J. New York: Benziger Bros. 1896. Pp. 810.

THE eight editions of this copious work which have run through the press in England, are sufficient evidence of its popularity. The copy before us is from the firm of Messrs. Benziger, who have recently prepared a new edition, which, besides what is contained in the current edition, includes a complete table of chapters—testimonies of the ecclesiastical censors—translator's preface—a memento to the reader, p. 771—and various prayers to the Sacred Heart "found verbatim in the writings of the blessed Margaret Mary." The work is divided into four parts. In the first, the author treats of the purification of the heart from sin, from attachment to the world, and from self; he also introduces into this section the consideration of the shortness of life, and of the four last things.

In the second book, the practice of the virtues is expounded, and particularly by means of the examples of Our Lord's life.

In the third book, we come to the subject of "perfection," or "holiness required by virtues which are in some manner heroic, such as are usually practised by them that bear their sufferings with the proper disposition of heart" (p. 353). Three subjects here run side by side—perfection, the acceptance of suffering, and the passion of Christ.

In the fourth book, the reader is carried on to the loftier theme of spiritual union with the Sacred Heart, when the writer is led to speak of the Blessed Sacrament as the example and cause of our sanctity. The reader is instructed as to the scope and contents of each book by a "Directory" prefixed to the respective sections. These "Directories" comprise in brief the whole scheme of the spiritual life, along with counsels for the guidance of the soul in discriminating good and evil tendencies. The work is very full, and must not be read in haste. It should be allowed gradually and imperceptibly to produce its effect by patient and frequent reading. It was not written for people whose lives are so much occupied with other matters that they are unable to give the great business of personal sanctification their earnest and leisured attention.

H. P.

The League Hymnal. By W H. WALSH, S.J. Small 8vo.
Pp. 115. New York: Apostleship of Prayer, 27 and 29 West
Sixteenth Street.

WE have here a very welcome collection of Hymns to the Sacred Heart. It embraces all the hymns of the League Devotions. There are in all forty-five different hymns and separate melodies, with two duplicates. To these are added a Choral Service, the music being by Father Zulueta, S.J., and a Te Deum put into verse by the Rev. C. A. Walworth, and set to the tune of a German chorale. The choral service in honour of the Sacred Heart ought to become very popular. The short harmonised anthems are particularly delightful. The book concludes with an O Salutaris and a Tantum Ergo, which are given as Gregorian, but, in their similarity to the familiar melodies of Webbe, they suggest an interesting study in development or degeneration. By far the most important section is the Hymnal proper. Here we meet with every variety of fervent address to the Sacred Heart—hymns of adoration, praise, love, contrition, supplication, hope, trust, reparation, gratitude; hymns to the Sacred Heart in the Blessed Sacrament, hymns to the Precious Blood, hymns of the Badge, the Morning Offering, the Promoters' Cross, the League. We can affirm with confidence that every hymn in the collection is church-like in character, and that from beginning to end there is nothing hackneyed either in the words or in the music.

We do not, of course, suppose that every hymn will find general acceptance, nor do we care to point out that here and there the versification is unsuited to the essentially popular character of hymns in the vernacular, or ill adapted for singing. It is of small moment that (in our judgment) the words at pp. 20, 36, 38, 64 fall below the excellence of the music, or that the hymn at p. 42 appears to us verbose. What above all we are desirous of making clear is the high excellence of so many pieces in this unique repertoire. Readers of the *English Messenger* will be gratified to find that poems which have stirred their souls are here set to delicious melodies. We may give as instances—"Ad majorem Dei gloriam," p. 12; "Rest for Weary Hearts," p. 30; "The Morning Offering," p. 52; "All for Thee," p. 56. A good hymn combines many excellences—correct and intelligible doctrine, devout sentiment, easy and elegant versification, rhythm and expression suited to musical utterance, a good and practical melody, and one that is in reality church-like, harmonisation adapted to the organ. We believe that all these requirements are present in many instances throughout this collection. All the hymns are eminently doctrinal, all are devout, and at the same time free from

exaggeration. Our own favourites are: "Thy Kingdom Come," p. 2; "Our Hearts are Thine," p. 22; "Weary of Sin," p. 24; "Reparation of Sin," p. 70; "Our Hope of Heaven," p. 76. At p. 40 "did twine" should be "didst twine"; at p. 2 in the tenor of bar 3, the flat has fallen out of its place. "Entity" is a strange word to use in a congregational hymn (p. 73). In a future edition we should like to see the hymns numbered, and the names of the composers added in the table of contents.

H. P.

Conscience and Law, or the Principles of Human Conduct.

By WILLIAM HUMPHREY, S.J. London: Baker. 1896. 8vo. Pp. xiii.-226.

THIS excellent digest of some of the most important tractates of Moral Theology will be received as a boon by many readers. It is a technical treatise in thoroughly readable English. Familiar definitions are set out in fresh and pure phraseology; and although every point touched upon in the volume is properly scholastic, and receives regular treatment in the schools, scholastic form, we feel, is rarely perceived in the course of these carefully written pages. The subject-matter therein expounded will be recognised by the student at a glance, if we give the compiler's chapter-headings in their Latin equivalents: *De Actibus Humanis, de Conscientia, de Lege, de Dispensatione et de Privilegiis, de Justitia et Jure, de Restitutione*. The exposition is transparently clear, except perhaps in the first chapter, where even the studious reader, we believe, will not unfrequently desire some further explanation. At the same time, a valuable work would have been rendered still more serviceable, and not much more bulky, if examples had been introduced with a less stinted measure.

One merit of the production will doubtless be lost on the reader who lacks the time or opportunity to compare it with its sources. We refer to the exquisite rendering of the Latin originals of which the compiler has made such abundant use. We have compared chapters i., iii., iv., v., vi. with the corresponding sections in Father Ballerini's posthumous "*Opus Theologicum Morale*," and find that the pith of that voluminous work (in the portions named) has been extracted with the judgment of a far-seeing theologian. Chapter i. follows the order of Ballerini (vol. i.), but with numerous omissions and much greater liberty of treatment than in the other chapters mentioned. In these the author keeps very close to the text of his illustrious guide. Compare, for example, p. 90, with Ballerini's *Op. Theol.*, vol. i. pp. 256, 257,

p. 92 with p. 259, pp. 100-108 with pp. 265-274. The note of the editor, Father Palmieri (*De Lege Tributorum*) is given, as it deserves to be, with close fidelity. Compare again pp. 125-127 with Ballerini, *op. cit.* 317-319. The same devotedness to Palmieri may be observed in the question *De Interpretatione Legis*, compare pp. 138-144 with Ballerini, pp. 417-420. The chapter on Justice and Right is very instructive, bringing, as it does, the teaching of Ballerini before the general reader in the garb of terse and vigorous English. Perhaps the chapter on Restitution will give the best notion of the writer's qualities of care in selection, freedom of treatment, fidelity to the originals, combined with elegance and scientific accuracy of translation. Take as an instance, pp. 210-216, compared with Ballerini, *op. cit.* vol. iii. pp. 342-356; pp. 224-225 compared with Ballerini, *ib.* p. 404. One cannot but regret that so much first-class work should be hidden through lack of references.

H. P.

Saints of the Order of St. Benedict. From the Latin of Fr. OGIDIUS RANBECK, O.S.B. Edited by Very Rev. J. A. MORRALL, O.S.B. February. London: J. Hodges. 1896. Price 3s. 6d. net.

THE second part of this excellent work, that for the month of February, is now before us. It continues to furnish a succinct but interesting and edifying summary of the life, virtues and labours of some Benedictine Saint, allotted to each day of the month. Obviously there will be occasionally a difficulty in finding a Saint for some given day: thus we find in this volume two Celtic monks whose claim to the title may well be questioned, St. Berectus on the 15th and St. Feunenus on the 23rd of February. Nevertheless, their selection may be justified on the ground that St. Benedict considered all true Cenobites as his brethren; for, as he says, "in every place we serve one Lord and fight under one King."

Each Life is accompanied by a full-page illustration beautifully reproduced from the striking wood-engravings of the original, which exhibit the effigy of the Saint and some remarkable incident of his or her life. This volume contains the lives of four English Saints, namely, St. Laurence, who succeeded St. Augustine in the See of Canterbury, February 2; St. Birnstan, Bishop of Winchester, February 24; St. Walburge, February 25; St. Oswald, Archbishop of York and Bishop of Worcester. Besides these, there are four Celtic Saints, namely, St. Alto, February 9; St. Berectus, February 15;

St. Tanco, February 16; St. Feunenus, February 23. Of these, SS. Alto and Tanco belong to that fervent band of apostles who left their Irish cells to evangelise the pagan tribes of Germany; the other two belong rather to the earlier legendary period, and their acts have that quaint and marvellous character so peculiar to the early Irish Saints. Many of the Saints contained in this volume being comparatively but little known, their lives will prove both interesting and instructive to the general reader; that of St. Adelaide, February 5, is particularly charming. Whilst we have nothing but praise to accord to the plan and execution of this work, we may perhaps be permitted to make a suggestion in the editing of future volumes: that the period in which the Saint lived should be *prefixed* at the head of the Life. For, as there is no chronological sequence between one Life and the following, the reader has sometimes a difficulty in realising where he is. Similarly, as regards locality, though the editor has in many instances given in a note the modern equivalent of ancient geographical names of places, yet, in some cases, such information is not vouchsafed. Thus, in the Life of St. Berectus, the only place mentioned is the kingdom of "Breffny," whose whereabouts we imagine is not known to all. Again, in the Life of St. Feunenus there is no indication whatever of the country to which the Saint belonged. We trust that this work will meet with a wide circulation, in order to diffuse a better knowledge of these little-known Saints and of the venerable Order which they adorned by their virtues.

WILFRID WALLACE, O.S.B. (R.I.P.)

Richard Lovell Edgeworth. A Selection from his Memoirs.

Edited by BEATRIX L. TOLLEMACHE (Hon. Mrs. Lionel Tollemache). London: Rivington, Percival & Co. 1896.

MRS. TOLLEMACHE has good cause for dilating upon the difficulties of making a good "abridgment of a biography," a work which she has attempted in this little book. Richard Edgeworth is chiefly famous for having been the father of Maria; and so great has been the lustre of Maria's celebrity, that some of it even reached the memory of Richard's mother for having been the parent of the father of Maria.

"He owes much," says Mrs. Tollemache, "to the training of a sensible mother"; but it is amusing to read that, after educating her son, she herself had need of discipline. She became ill and suffered from "nerves," melancholia, and hypochondria; and she consulted Lord Trimleston, a doctor of whom we will quote a description, not

from Mrs. Tollemache's book, but from Burke's "Peerage": "Trimleston, Robert, twelfth Baron. This nobleman lived for many years in France, and pursued the study of medicine with great success; after his return to Ireland he resided at Trimlestown, and gratuitously and freely communicated his advice to all who applied for it." Mrs. Edgeworth "applied for it" and was most hospitably received as an in-patient at his house. The treatment prescribed by Robert, twelfth Baron, was a "rod of birch," no doubt a wholesome remedy, though rather an unusual one for a mother of a boy of ten; the results, however, were all that could be wished; and modern doctors might possibly do worse than order the same prescription in cases of "nerves."

Richard Edgeworth took up engineering as a profession and was somewhat original. He invented particular kinds of telegraphs, clocks, and church-spires; he contrived a carriage propelled by sails, and he "nearly . . . invented the bicycle." The education of his eldest son was very unsuccessful and Mrs. Tollemache says: "It was, perhaps, a failure in this first experiment in education which made Edgeworth devote so much care to the training of his younger children." For the greater part of his life education was his monomania, and his brain created the Frank and Rosamund, and the Harry and Lucy, which some of us are old enough to have read of, as children, in the pages of Maria, who herself wrote of "that literary partnership which for so many years was the pride and joy of my life." With regard to the difference between the tone of the children's books written by the Edgeworths and that of Miss Yonge, Mrs. Tollemache says: "Our duty to our neighbour is the Edgeworth watchword, while our duty to God is the watchword of Miss Yonge and her school of writers."

Edgeworth married four times, and he not only married one of his deceased wife's sisters, but also fell in love with one of his future wives before the death of her predecessor. When the wife in question actually died, Edgeworth was abroad, and, on receiving the news, he hurried home. He was welcomed by his friend Day, the author of "Sandford and Merton," who "had now come several hundred miles" to tell him that the lady whom he knew him to have been waiting to marry as soon as his wife should die, was "in perfect health and beauty, improved in person and mind." Shades of "Sandford and Merton," and of "Frank"! And we used to think you prudish! Edgeworth rarely allowed many months to elapse between the death of one wife and his marriage with the next. Among his virtues described by his daughter Maria, is one which will amaze Catholics, if it does not amuse them:

When from party bigotry [in Ireland] it has happened that a priest has been denied admittance to the condemned criminal, my father has gone to the county gaol to soothe the sufferer's mind, and to receive that confession on which, to the poor Catholic's belief, his salvation depended.

We wonder how much they told him.

The book contains some very interesting details of Edgeworth's relations to his Irish tenants, his action during some riots, and his attitude on the question of the Union.

A Travers l'Histoire de France. Études Critiques. Par A. LECOY DE LA MARCHE. Paris: Têqui. 1896.

THE tendency of the present day is to study history rather by reading monographs and historical essays than by going steadily through successive volumes of lengthy and ponderous histories. One reason of this may be that recent research and the throwing open to the public of national archives and libraries has produced such a plethora of detail as often to render a modern biography of a single historical character as bulky as an older history of an entire generation. In another way, there has also been a change of late. The lives of kings and queens used to be considered the main interest of history; whereas now attention is more directed to those of other people who have been personally distinguished, whatever their rank of life; moreover, there seems to be a growing inclination to divide the course of history rather into periods than into reigns. It must be added that in history, as in other literature, the present taste is for something short and light. An article is preferred to a book, and a paragraph to an article. "A Travers l'Histoire de France" is quite a work of the type suited to meet the modern demand. It savours a little of the lecturer, a little of the reviewer, a trifle of the journalist. The reader's mind is never allowed to become weary by being concentrated too long on one object. On an average, only fourteen or fifteen pages are devoted to each subject. As may be imagined, this does not admit of some of the larger questions being probed very deeply. The style of the book is what we Englishmen profanely call "very French"; but we mean thereby no disrespect. Here and there it may be slightly exaggerated. For instance, St. Bernard was undoubtedly a very remarkable saint; but comparisons between saints are neither grateful nor edifying; and to call St. Bernard the greatest saint of the twelfth century is to assert what cannot be known in this world. Many of the subjects are full of

interest and much of their treatment is both excellent and agreeable; although we sometimes long for further details and at others for somewhat different handling. Slaves and serfs, mortmain, St. Bernard and his social influence, various matters connected with the Crusades, Joan of Arc, a review of a book on preaching from a literary point of view—the author “commence à Notre-Seigneur Jésus Christ et fini au Cardinal Wiseman”—Roger Bacon and his scientific discoveries, Froissart and his Chronicle, and the origin of the modern theatre, form, with other subjects, a very attractive bill of fare, nor will it be found to be either deceptive or disappointing.

Russia and the English Church during the last Fifty Years.

Vol. I., containing a Correspondence between Mr. William Palmer, Fellow of Magdalen College, Oxford, and Mr. Khomiakoff, in the years 1844–1854. Edited by W. J. BIRKBECK, M.A., F.S.A., Magdalen College, Oxford. Published for the Eastern Church Association. London: Rivington, Percival & Co. 1895.

THIS is the first instalment of what should prove an interesting work. Mr. Birkbeck writes on behalf of an Anglican movement, called the “Eastern Church Association,” which, as its name implies, seeks to gain and diffuse knowledge of the nature, teaching, feelings, views of the “Orthodox Church,” as an indispensable preliminary to any negotiations for Reunion with the East. He remarks that, while Anglicans have long been interested in the Eastern Church generally, they have hitherto had but little chance of real knowledge of the Russian Church in particular—a Church “which in numbers constitutes four-fifths, and in learning represents at least nine-tenths, of the whole Eastern Orthodox Communion.” This want he proceeds to supply; and it is clear that he is not unfitted to supply it, seeing that he has made seven journeys in Russia—“undertaken with the object of studying the ecclesiastical affairs of that interesting country.” He proposed to himself to begin “where Dr. Newman’s volume containing the account of Mr. Palmer’s visit to the Russian Church ended, namely, in the year 1842”; and to end with the cordialities that passed between the Archbishop of Canterbury and the Metropolitan Plato, on occasion “of the Festival of the Ninth Centenary of the first conversion of the Russian Grand Duke Vladimir and his people, celebrated at Kieff, in 1888.” The present volume consists of a series of letters between Mr. William Palmer, one of the members of the “Oxford Movement,” and a Mr. Khomiakoff, a Russian layman of considerable literary and ecclesiastical influence. Mr. Palmer,

dissatisfied with Anglicanism, seeks satisfaction either in the East or in Rome, but has difficulties in either direction. He is more drawn to what he fancies is the better traditional position of the "Orthodox Church"; but he is held back by its slavery to the State, by its differences about re-baptism of converts, and by its claim to be exclusively the whole Catholic Church. Mr. Khomiakoff would, of course, persuade him that these difficulties are illusory, while those as regards the "Schismatic West" are vital and insuperable. He evidently has in view the establishing of a branch of the "Orthodox Church" in the West, as an outcome of the Oxford Movement. But he is mistaken in regarding Mr. Palmer as acting officially on behalf of the movement itself. The correspondence naturally ends when Mr. Palmer, unconvinced by the Russian's persuasions and explanations, enters the Catholic Church at Rome, about the time of the outbreak of the Crimean War. As to the merits of the controversy, there is only room for a brief summary. Each of the opponents is friendly throughout; each seeks to avoid direct doctrinal discussion; each is more effective in exposing the faults of the other's position than in defending the merits of his own. Mr. Khomiakoff's letters, for novelty's sake, will naturally evoke more interest; yet his opponent is always the more plain-spoken, direct, precise, and apparently the more earnest too. Mr. Khomiakoff's replies are ingenious and evasive, his reasoning always subtle rather than sound; while his statements on the Catholic Church are nearly always open to question. He talks of utilitarianism being the "groundwork of Popery," which is, of course, nonsense. He harps on the worn-out story of the addition of the *Filioque* to the Creed as being solely responsible for the Greek schism. He calls the "Church of Rome" a "State," as though it were a mere government arrangement, tolerant of widely different religions within its pale. But these and many other matters spring from his extraordinary theory on the nature of the Christian Church itself, a theory both confused and intangible. The Church, he says is not a divine *institution*, that is a low commonplace term, but an *organism* of truth and love, or, rather, truth and love as an organism; she holds the truth, but does not condescend to argument—that is left to the theologians: she defines the truth, by keeping to it, for she cannot err; but she does not define what is error; she consists of those souls only who are obedient to grace, and can be known only by those who belong to her; yet she has external "notes," and these are found only in the "Orthodox Church." This theory, which sufficiently refutes itself, is developed in Khomiakoff's essay, "The Church is One" (written about 1850), which forms an appendix to the present volume. That his theory has had influence in Russia, may be gathered

from an account given by Mr. George Samarin, his disciple, in the introduction to Khomiakoff's works. Mr. Birkbeck quotes a lengthy passage from Samarin. It is plain from this that the Russian Church had become entangled in the doctrinal disputes arising from the Reformation, and that, finding itself getting hopelessly divided and powerless to define or condemn authoritatively and finally, it sought to save itself by withdrawing from all considerations that demanded such definition or condemnation. This powerlessness to define, Mr. Khomiakoff glorified into its greatest merit, and made distinctive of the one true Church, at a time when Slavophile aspirations seemed to be putting Russia and its national Church into a position of peculiar importance. It is claimed that he has thus brought about a great change "in the current theology of the Russian Church"; so that, whereas, before it saw itself between two clearly defined forms of Western Christianity, it now sees itself as *the Church*, and outside itself merely two forms of *Rationalism*—viz., "Latinism" and Protestantism. How far this is the present conviction of Russia or the Russian clergy, is not yet apparent; it is a point of interest which we hope Mr. Birkbeck's forthcoming volumes will make abundantly clear.

J. H.

Deux Problèmes Religieux, Conférences de Nancy, 1868-1869. Par le P. DIDON, de l'Ordre des Frères Prêcheurs. Paris: Lib. Plon. 1896. 12mo, xxv.—302 pp.

THIS book contains two sets of conferences delivered twenty-eight years ago, before the war and the Council, by the afterwards famous author of the "Vie de Jésus-Christ." He now republishes them with a preface, which is interesting as giving his view of the present state of religion and irreligion in France, and of the best means for effecting some improvement. His hope for the future is not in retrogression but in progress. Père Didon is well-known as a thinker favourable to modern views. He desires to reconcile the Church in France to them, by reconciling them first with the Church. Pius IX., he says, had the divine mission of pointing out the errors of the Modern Spirit; Leo XIII. has the no less necessary mission of developing its hidden treasures, cleansing them from the dross which surrounds them, and imparting to them the blessing of the Church.

The conferences before us deal with "Religious conviction," and "The Soul and the Infinite." The author says of them:

They will appear to the reader, as they did to myself when I looked them through once more, at once young and old. Young, for they betray

the inexperience of the orator. They have some of the excellences but—I fear—all of the faults which are the inseparable accompaniment of youth; the ill-restrained enthusiasm, the uncompromising statement, the stiffness and sometimes awkwardness of the movement, the carelessness of difficulties, the unbridled and unlimited hopefulness, and an impetuosity of faith which no obstacle hinders or disconcerts.

One is sorry to be obliged to acknowledge that this self-criticism is as just as it is modest. If we make allowance for the passion of his countrymen for fine phrases, yet it remains obvious that the expression is frequently more high-flown than the thought will bear; there is a sustained straining at eloquence which gives the impression of a continuous screaming, and which spoils the effect of a simple argument. In spite of this, the promise of better things is apparent in the young Dominican's enthusiastic rhetoric, and many passages are really fine. Here is one which will bear translation:

In fact, the ideal of all commerce between two beings is measured by the degree of intimacy and of union which is established between them, whilst this degree of intimacy is itself measured by the greatness and intimacy of the things exchanged. Ask therefore of Christian doctrine what it is which passes from God to man and from man to God; ask her what is their mutual exchange goods; the answer will be the two dogmas of the Incarnation and of Grace. Do you know what the Incarnation is? It is God assuming human nature. Do you know what is Grace? It is man participating in the very Nature of God. By these two ineffable mysteries these two beings, so distant until then, are brought together and are equalised; between man and God is established a true friendship. God has said to us: Thou soughtest Me; here I am, I Thy God! Look and listen! But I must now raise thee up to Myself. I will tear the veils, I will open My holy places, thou shalt enter the sanctuary where I dwell, thou shalt sit at My table and see Me face to face. Thou shalt be no more a man, thou shalt be a god. My infinite light shall be the light wherein thy being shall be plunged; My love shall be the devouring flame which shall set on fire thy life; My felicity thine eternal ecstasy; and without losing ought of what thou art, thou shalt be of My own offspring (p. 26).

A fine commentary on the prayer: *Deus qui humane substantiæ.*

- A History of the Councils of the Church from the Original Documents.** By the Right Rev. C. J. HEFELE, D.D., late Bishop of Rottenburg. Vol. V., A.D. 626 to the close of the second Council of Meaca, A.D. 787. Translated from the German with the Author's approbation and edited by WILLIAM R. CLARK, M.A., Hon. LL.D., D.C.L., F.R.S.C., Professor of Philosophy in Trinity College, Toronto, Hon. Professor in Hobart College, Geneva, N.Y. Edinburgh: T. & T. Clark. 1896. xvi.-472 pp. 8vo.

WE welcome this new volume of the translation of Hefele's "Councils," though we regret that it is to be the last. We have waited many years for the completion of these five volumes, and it is much to be wished that the remainder should be soon translated. It appears, however, that the sale of the work is not such as to encourage any one to undertake to carry on this laborious task. Doubtless, this is principally because few English readers take the trouble to read such learned books, apart from those whose special studies make it necessary and who generally can read German. But a secondary cause is certainly the fact that it has taken twenty years to publish five volumes, for no one likes buying an incomplete work. It is always difficult to translate a German book into bearable English, and the present translator has not succeeded very well, and we have further noticed numerous misprints. But these are details which hardly lessen our gratitude for the boon of having "Hefele" in English.

The volume before us deals chiefly with two great controversies. The first is that about the two wills in our Lord, the second about the use of images. To most readers the former will be the more interesting on account of Hefele's detailed examination of the letters of Honorius, and of the question of his condemnation. His conclusions were substantially the same in both the earlier and later editions, viz., that Honorius "thought in an orthodox sense, but unhappily, especially in his first letter to the Patriarch Sergius of Constantinople, he had expressed himself in a Monothelite manner;" but in the later edition Hefele had become still more favourable to Honorius. Originally he had criticised the first letter as implying that operation and will are of the one person, and not of the two natures, and hence are themselves one, while he thought that the fragments of the second letter implied a change in Honorius' view, owing either to the influence of Sophronius or to the quotation which he gives from the tome of St. Leo. Later, Hefele concluded that the first letter is just as orthodox as the second so far as the intention of the writer is

concerned. But he still held that the unfortunate expression *ὅθεν καὶ ἐν θέλημα ὁμολοχοῦμεν τοῦ κυρίου* 'I. X meant the unity of the divine and human will in Christ, and therefore that it could be quite reasonably quoted by the Monothelites as teaching their doctrine, although Honorius really meant *not* a physical but a moral unity.

It seems to us that there is more to be said for the view that Honorius meant to assert one human will in our Lord, to the exclusion of the rebellious will of the flesh. In the first place, the same abbot, John Symponus, who composed the letter for Honorius, composed for John IV. the letter in which that Pope vindicated Honorius from the charge of heresy, and he distinctly asserts in it that Honorius referred only to the human will of our Lord (p. 52). St. Maximus assures us that John Symponus asserted the same to the abbot Anastasius (p. 55). St. Maximus asks: "Who is the trustworthy interpreter of this letter; he who composed it in the name of Honorius, or those who spoke in Constantinople what was according to their own mind?" We might add: "or Bishop Hefelee?" The Bishop further urges that the argument of Maximus is that Honorius had no occasion to speak of anything but the human will of Christ, and that this is not true. But if Maximus could misunderstand Sergius, surely we need not be surprised that Honorius' answer also should be in this one sentence slightly off the point. The internal evidence is distinctly in favour of the orthodoxy of the expression, and in harmony with the external testimony, for Honorius continues: "Since our human nature was plainly assumed by the Godhead, and this being faultless, as it was before the fall." He then proves this, showing that there is a vitiated nature in man which Christ did not assume. If he had just said that Christ's human and divine will are one, this continuation would have no connection with the context, and also he could directly contradict what he had said immediately before about the distinctness of the two natures and their two operations. The bad point of the letter is in reality the refusal to accept or refuse the expression *δυνάμει* as a matter for grammarians, and the preference he gives to the vague *πολυτρόπως ἐνεργοῦντα*, which might apply as well to Ulysses as to our Blessed Lord.

The discussion of the anathema on this unfortunate Pope (pp. 181-205) is excellent, but that Hefelee says that Pope Leo II., in his confirmation of the Council, *explained* the condemnation of Honorius for *heresy*, as meaning for carelessness. We think it is more like *explaining away*, since it involves a radical change.

De Leontio Byzantino et de ejus doctrina Christologica.
V. Ermoni, C. M. Paris: Libr. Picard et fils. 219 pp. 8vo.

THE above is an essay for the Paris doctorate, and, as the work of a presumably young student, must be warmly praised. It is an example of the careful, learned, and complete work which we long to find from the pens of Catholic authors, but which is as rare as it is welcome. The chief causes of this rareness are not far to seek. In the region of pathological lore scarcely any but priests can be expected to explore, and few are the priests who have the necessary leisure; if they are capable of original work they are capable of teaching; and teaching is more necessary, and the original work is left aside. Even in religious communities it is rare that sufficient time and the necessary assistance to research can be given. Yet the few writers who sustain the great traditions of Catholic learning undoubtedly exercise a real apostolate; and the respect which they gain from Protestant colleagues or adversaries is a real strength to the church. The study of the Fathers is a sealed book to all outside her pale. Lightfoot and Harnack may be the equals in mere learning of the Maurists or the Ballerini, but they are so totally wanting in sympathy that they are capable of the gravest errors, while the Catholic instincts of a De Rossi were the source of that insight which seemed like inspiration to his Protestant admirers.

Attention has been called of late to Leontius in Germany by the study of Loofs. He has been discussed in England, by the way, in Canon Gore's second "Dissertation" on the Incarnation, with regard to Agnosticism and the Canon's own extraordinary view. The present monograph has 40 pages on his identity, and rather more on his writings; the remainder is occupied with the discussion of his Christology. M. Ermoni is chiefly concerned to show Leontius as the first Aristotelian among theologians, as an orthodox guardian of the Catholic mean between Monophysitism and Nestorianism. It would be doubtless possible to criticise some expressions used by the author in treating so thorny a subject; we prefer to congratulate him on the general result, and to express the hope that this is the earnest of much future work in the same range of study.

J. C.

Johann Adam Möhler. Ein Gedenkblatt zu dessen hundertstem Geburtstag von ALOIS KNÖPFER, Professor der Kirchengeschichte an der Universität München. (With a portrait of Möhler.) Munich: Lentner. 1896. x.-150 pp. Price 2s. 6d.

THE 6th of May, 1896, was the centenary of the birth of Dr. Möhler, the author of the well-known "Symbolik." As a memorial of this centenary Professor Knöpfler, D.D., D.Phil., second successor of Möhler at the University of Munich, wrote a sketch of his predecessor's life. We have to thank him for it, because it is more complete and more correct than those existing before. We learn from it many things about Möhler's youth and the disadvantages by which his studies were hampered. He certainly spoke from his own experience when, seven years after his ordination, he wrote: "It has happened very seldom that from isolated and small institutes anything prominent has come forth. There is a want of connection, a want of inflowing and stirring forces, and no opportunity of exerting one's faculties to the full. Such institutes can extremely seldom preserve themselves from continual mediocrity" (p. 16, note).

We quite agree with Dr. Knöpfler that Möhler, if he had not come to the University of Tübingen, would scarcely have become the author of the "Symbolik." We fully acknowledge that the students of theology in Tübingen have many opportunities of preparing themselves for teaching, and of extending their knowledge in different branches; yet we must not forget that, in general, the state of things there is not an ideal surrounding for Catholic youths preparing for the priesthood. The fact that the priests in the diocese of Rottenburg are so good and pious, in spite of this, is due to the grace of God given to them because they are in "*occasione necessaria*."

Chapters IV. to VI. show Möhler as the founder of the historical school amongst the Catholic theologians of Germany. They tell us of his theological inquiries, amongst which is his work on the unity of the Church; they describe his talent, industry, and enthusiasm as a professor, and his amiability and unselfishness towards his colleagues. Chapters VII., VIII. and IX. tell us of his removal from Tübingen to Munich, and of his death, and give some particulars about his character, in which we find a remarkable simplicity, humility, charity, industry, and, above all, love of truth.

We should like to bestow some praise on everything in the book. We cannot, however, hail the reprint of Möhler's remarks on the Society of Jesus and other orders of the Church. Möhler himself would certainly not write them nowadays. Appendix 3, too, on the liturgical language would have been better omitted as belonging to an

"earlier and immature direction of mind," and being "less important" (*cf.* p. 144, note 3).

We regret to find passages in the book which sound as if the author was writing an "Apologia pro domo," or others which seem almost to apply that an historian of great talent, industry, and sincerity was not liable to mistakes. We do not deny that the position of a professor at a university may be exposed to unjust criticisms from different quarters; yet we cannot persuade ourselves that the fact of being attacked is always the sign of extraordinary ability and sincerity, nor the fact of being praised always a sign of mediocrity and insincerity.

In spite of these remarks, which we feel bound to make (notwithstanding note 3, page 48), we wish that many may read this book to learn something about Möhler. If some of his views seem strange or even startling to us, we must not forget that he lived in a time and in surroundings where Josephism was still flourishing, and where there was scarcely any trace of that filial and enthusiastic devotion to the Holy See which now, thank God, has spread so far and is spreading still amongst the Catholics of Germany.

L. N.

Die abendländische Messe vom 5. bis zum 8. Jahrhundert,
von Prälat Dr. FERDINAND PROBST, Domherr an der Cathedral-
kirche und Professor an der Universität Breslau. Münster i. W.
1896. Aschendorff. xvi.-444 pp. Price 9s. 6d.

THIS volume of Dr. Probst on the "Western Liturgy from the Fifth to the Eighth Century," is the continuation and the conclusion of his former works on "The Oldest Roman Sacramentaries and Ordines" (1892), and on "The Liturgy of the Fourth Century and its Reform" (1893). The praises bestowed on the preceding works by prominent specialists in liturgical matters, are due also to this book of the learned author, who has devoted his long life of eighty-one years to the study of the Mass and its development since apostolic times. It is true he cannot prove all his theories, and he confesses on the first page that the book must necessarily have many gaps, owing to the want of material, and to the fact that he has only used printed sources, yet we thank him heartily for the results of his studies, drawn as they are from about a hundred and fifty folio volumes.

Part I. treats of the Milan liturgy, and gives some interesting reasons for its close connection and relationship with that of Rome.

Part II., treating of the "Irish Liturgy," is for us most interesting

and deserves to be considered in a special article by one of our competent liturgists. Dr. Probst comes to the conclusion that the parts inserted in the Stowe Missal by Moel Caich are remnants of the pre-Gregorian Roman Mass brought to Ireland by St. Patrick, whereas the original MS. contained the *Missa quotidiana*, influenced by the Gregorian *Ordo Missæ*, brought to England by St. Augustine.

That the Stowe Missal is rather Roman than Gallican is shown by the fact that it is very little influenced by the ecclesiastical year, whereas the chief characteristics of the Gallican and Mozarabic rites is the rich variety of formulas adapted to the different festivals, and this even in the canon of the Mass. In our present Missal the name of *Missa quotidiana* is only preserved in the last formula of the Requiem Masses, though of course the variable prayers in it are not those of the old Roman *Missa quotidiana*, but adapted to the special purpose of this Mass. Yet in the three prayers for bishops and priests, for relations and benefactors, and finally for all the faithful departed, there may be some remnant of the idea of the ancient *oratio fidelium*. Still more striking is the fact that the gospel of this Mass is the same as in the Stowe Missal.

Part III., speaking of the Roman Mass both before St. Gregory and in his time, alone contains 164 pages. It shows the work of this great Pope so justly dear to us. It is impossible, in the space at our disposal, to explain fully his powerful and salutary influence on the final development of our present canon, especially in preventing the exaggerated influence of the ecclesiastical years which threatened the very existence of those venerable prayers, whose antiquity is proved by Dr. Probst. The *changes* made by St. Gregory in the *Ordo* of the Mass are summed up thus: 1. The saint omitted in the *Memento of the living* the prayer for the different classes of the faithful, and in the prayer "Hanc oblationem," the prayers for different needs and circumstances, and inserted all these prayers, omitted in the canon, in the Liturgy of Good Friday.

2. He separated the *Memento of the dead* from the Commemoration of the Saints before the Consecration, and put it after the Consecration, in the place where in older times the *Memento* of the living also occurred.

3. He diminished the number of prefaces and "Communicantes."

4. He placed the "Paternoster" at the end of the canon. The passage in which he speaks about this latter change has been differently understood and interpreted. A Sicilian informed the Pope that many were dissatisfied with his ordinances regarding the liturgy, because he followed too much the usages of Constantinople. Amongst these usages there was mentioned the *recitation of the "Paternoster"* immediately after the canon. St. Gregory answers that on this point

he did not follow any other Church. He gives quite another reason for his ordinance, saying :

Orationem vero dominicam idcirco more post *precem* dicimus, quia mos apostolorum fuit, ut ad ipsam solummodo *orationem oblationis* hostiam consecrarent, et valde mihi inconueniens visum est, ut *precem* quam scholasticus composuerat super oblationem diceremus, et ipsam traditionem, quam redemptor noster composuit, super ejus corpus et sanguinem taceremus.

The various interpretations of this passage are due to the different meanings which are attached to the words "*orationem oblationis*," "*precem*," and "*precem quam scholasticus composuerat*." Dr. Probst takes "*precem*" to be the canon as well as "*orationem oblationis*." The latter, he thinks, cannot mean the "*Paternoster*," which is just before called "*Oratio Dominica*," and which is certainly not a "*prayer of oblation*." If St. Gregory had believed that the Apostles had no such thing as a canon of the Mass, he would have put the "*Paternoster*" immediately before or after consecration. By "*precem scholastici*" then would be meant the "*Libera nos Domine*" after the "*Paternoster*," which formerly began with the invocation of God, but whose beginning was changed by St. Gregory when he put the Lord's Prayer before it. The meaning of St. Gregory's words would thus be :

The Apostles consecrated only by using the Canon (therefore the *Paternoster* ought not to be there, as it was in some liturgies), but as there is a prayer of a scholar (not of the Apostles) said over the consecrated body and blood of our Lord, I thought it proper that such a place of honour should not be denied to the prayer composed by our Lord Himself, and therefore I put it immediately after the Canon and before the prayer of that scholar.

Part IV. treats of the Gallican Mass. There are no essential differences between his views and those of Father H. Lucas, S.J., exposed in vol. cxiii. p. 564, and vol. cxiv. p. 112 of this Review. We may therefore pass over this part and only mention that Dr. Probst regrets his inability to read these two articles.

The Spanish Mass is treated in Part V. Spain apparently kept the Apostolic Mass until the end of the fifth century. The old Spanish Mass was not universally settled when Bishop Profuturus, in 538, obtained from Pope Vigilius the Gelasian *Ordo Missæ*. The characteristics of the Spanish Mass, attributed to Oriental influence, are rather remnants of the old Apostolic Mass, and though it resembles in some things the Gallican rite, yet the Roman influence, or, perhaps, rather origin, shows itself in the prayers of the canon and in the fact that the text of the lessons is that of the *versio Italæ*.

From what we have said it will appear that Dr. Probst's book contains a great deal of valuable and solid information on the liturgy of a period of which we know so little. For those who wish to study liturgical MSS. of that period this work will be a valuable guide. Dr. Probst will consider it his best success if his book leads others to a further examination of the theories he has suggested. The only thing we have to regret is that the book is not written in Latin, because then it would be more accessible to those interested in its contents.

L. N.

Father Furniss and his Work for Children. By the Rev. T. LIVIUS, C.S.S.R. Art and Book Company. 1896. Pp. 193.

A SIMPLE record of the remarkable labours of a holy and devoted priest. Fr. Furniss was a true son of St. Alphonsus, filled with the same spirit which anointed the great doctor: "to preach the Gospel to the poor." His special mission was to the lambs of Christ's flock, and his work among the poor children of our great towns was so marvellously successful, that they may be said to have made a complete revolution in priests' methods of dealing with children; especially with regard to their admission to the sacraments and their assistance at Holy Mass. His simplicity and beauty of character were most remarkable, and this childlike spirit was no doubt the true secret of his successful work. It is touching to learn that the holy Redemptorist's last days were clouded by the same sort of trials that beset St. Alphonsus before his death, but through it all (like his holy father before him) he maintained that childlike spirit of obedience to his director in which alone was safety and peace. He died a peaceful and blessed death at Bishop Eton, September 16, 1865.

B. C.

Alethea: At the Parting of the Ways. By CYRIL. London: Burns & Oates. Two vols.

TO those persons who have not the time or the patience for the study of professed historians the historical romance furnishes an agreeable and convenient means of acquiring some knowledge of the history of a given epoch, provided always that the history is not sacrificed to the exigencies of the story or to the prejudices of the writer. Such a work is "*Alethea*," in which the author relates the origin of the Greek schism which began in the ninth century, and which still divides the Eastern Church from the centre of Catholicity.

The scene of the story is of course laid at Constantinople, and the principal actors are historical personages whose character and acts are faithfully and accurately portrayed in these pages. Ample justice is done to Photius, whose lawless ambition led to the schism; his hypocrisy and duplicity, the unscrupulous methods he used to compass his designs, his inhuman treatment of the saintly patriarch, Ignatius, are all truthfully depicted in this work. The firm and prudent attitude of the Holy See, the proceedings of the Eighth General Council, the correspondence between the parties, are faithfully reproduced. There is a chronological error or misprint on page 243 of vol. i., which should be corrected in any future edition. It is there stated that "in the year 450" Pope Gregory rebuked John the Faster, who styled himself Œcumenical Patriarch: the incident of course took place at the end of the sixth, and not in the middle of the fifth century.

With regard to the construction of the story, Alethea, the heroine, is a noble maiden, an orphan, to whom Photius acts as guardian. She however, does not favour the ambitious schemes of Photius, but attaches herself to the cause of the patriarch Ignatius. The great champion of orthodoxy in the story is Theophylact, an officer of high rank. The story concludes with the union of Theophylact and Alethea after the usual vicissitudes which, in works of fiction, are accustomed to interrupt the course of true love. There seems, however, to be a certain lack of art or pains in the solution of the problems and complications which arise in the course of the story. For instance, the release of Theophylact from captivity is treated too much in the "Open Sesame!" fashion to be within the bounds of verisimilitude. The introduction of Andromedes into the plot gives the author an opportunity of indulging a humorous vein. The work abounds in stirring incident, and in graphic and picturesque descriptions of persons, times, and places with which the story deals. The book will be a useful acquisition to any Catholic lending library.

F. W.

Archbishop Wake and the Project of Union (1717-1720)
between the Gallican and Anglican Churches. By J. H.
 LUPTON, B.D., Surmaster of St. Paul's School, &c. London:
 George Bell & Sons. 1896. Pp. 142.

"**R**EUNION is in the air," as the Archbishop of York has remarked, and the work before us is but another sign of the truth of his observation. It is but natural that Anglicans who are

looking forward to "corporate reunion" should love to dwell on previous attempts that have been made towards this desirable end. But, as a matter of fact, we fear Mr. Lupton's treatise will give but cold comfort to Lord Halifax and his friends. The reunion aimed at by Archbishop Wake and his French friends was by no means similar to that desired by our modern Anglicans. At least we hope so: for, far from being an attempt at union with the Catholic Church, it was merely an attempt to detach the Church in France from her allegiance to the Holy See, and then unite her on a common basis of heresy and schism with the Anglican body. The perusal of this correspondence makes us fervently thank God for the regeneration of the Church in France which our own times have so happily witnessed. When prominent Doctors of the Sorbonne could correspond with a Protestant prelate, and propose terms of union which were a practical denial of half the Church's faith, it must be confessed that things were at a sorry pass. What is more serious is that Wake's earnest exhortations to his correspondents to throw off the "tyranny of the Bishop of Rome," do not seem in the least to have been resented; nay, the letter is said to have given *pleasure* to Cardinal de Noailles, Archbishop of Paris. In such a state of things, with the Court fighting desperately for its usurped privileges, and Jansenism eating out the heart of the higher clergy, Beauvoir, the Anglican chaplain at Paris, may well have been triumphant. He tells Wake of the numerous conversions he was making from Popery, of the hundreds who came to communion at the Embassy chapel, and of the success attended by his preaching, aided by that of the Dutch Calvinist minister. Wake himself was far more interested in union with the foreign Protestants than with the Gallican Church. He saw all the time that the latter consummation was exceedingly unlikely, though he earnestly hoped that Louis might prove a second Henry VIII.

We are not surprised to find that one of his correspondents, De Girardin, found (like Le Courayer) a congenial retreat later on at Lambeth. As Wake says, "Since he cannot yet bring on an union with the two Churches, why may he not unite himself with ours, from which, I am sure, his principals and, I believe, his inclinations, are not greatly distant?" As to Du Pin, that "good old man," as Dr. Pusey called him, it is greatly to be regretted that his "Commonitorium," in which he set forth the terms of the proposed union, and examined in detail the Thirty-nine Articles, is not to be found. We gather, however, that there were only five Articles to which he made any objection. On the whole, we are not sure that the description which the Jesuit Lafiteau gave of the project is not the truest, although it does so greatly shock Mr. Lupton. He calls it an "abominable complot. . . . L'Apostasie

n'eut jamais rien de plus criminel." Is this too strong language for a project which, in order to unite two opposing religions, proposed to drop their differences as things of no moment? Mr. Lupton says (though we must say that the quotations he gives do *not* prove this point) "the modifications of ritual and doctrine he (Girardin) is prepared to accept are striking. The use of images, prayers to saints, communion of the laity under one species only, *papal supremacy*, elevation of the Host, are all things which he says may be regarded as non-essential"* (p. 60). After this, one is not surprised to find the doctors were not shocked, but apparently pleased, with Wake's glowing pangyrics of Henry VIII., who "*Coronæ imperiali regni nostri suum suprematum, episcopatus suam ađđiav, ecclesiæ suam libertatem (!) restituit, vel eo solum nomine semper cum honore memorandus*" (p. 67): or that Girardin calls the Procureur-Général, M. Joly de Fleury "*virum divinitus oblatum*," though he was a cleric who married, but secretly, in order to preserve his canonry at Notre Dame and other benefices (p. 62), or that in a discourse delivered before the Sorbonne, the same Doctor spoke of the unhappy inhabitants of our island who lie in the darkness—*not of heresy*—but of the delusion that "we French Catholics hold for dogmas of the faith whatever the Pope may please to assert" (p. 53).

Mr. Lupton, though naturally an advocate of nationalism in religion, writes on the whole with much fairness and acumen. He admits fully (though of course with some qualifications) the great fact of the regeneration of the Church in France, of the wonderful increase in power, influence, and saintliness since she emerged from the purifying waters of the great Revolution, and gives a very fair picture of the effects of the "Gallican liberties."

"It is evident," he says (p. 18), "that the result of recent conflicts had been not so much to extend or consolidate its liberties as to give it a change of masters. What the Pope had surrendered, the King had gained." Exactly so; emancipation from the "tyranny of Rome" invariably means slavery to the civil power. In one point, however, we must make a protest—*i.e.*, to his endorsing the extraordinary canard that the Franco-German war was due to the Pope and the Jesuits (p. 131).

To sum up this book in the author's own words: "Those who admit no possibility of union in the Church of Christ except through submission to the See of Rome, will, of course, point with triumph to the

* The term *Transubstantiation* was also to be dropped. As for the Pope they were willing "Se passer du Pape, et n'avoir plus ni commerce avec lui ni egard pour ses décisions."

result of the whole transaction, as one more instance of the failure of all attempts to shake the immovable rock of Peter" (p. 106).

B. C.

The Holy Catholic Church. By Father BERNARD VAUGHAN, S.J., with a Preface by His Eminence CARDINAL VAUGHAN. John Heywood, Deansgate and Ridgefield, Manchester. Pp. 359.

HIS Eminence, the Cardinal Archbishop, in the Preface which he has contributed, describes as follows the nature of the lectures which this book contains, and the occasion which gave rise to them :

The ten lectures contained within these covers on *The Holy Catholic Church* are controversial, explanatory, and historical. They were called for by attacks made upon the doctrines of the Church by no less able an exponent and champion of Anglicanism than the present Bishop of Manchester. The Bishop believed he was discharging a grave duty when he began his English episcopate with a charge against the Catholic Church, and when, on subsequent occasions, he returned to the assault. Learned and versed in the literature of Protestant controversy, deeply and sincerely pledged to the cause to which his mind and life have been consecrated, vigorous and outspoken in his maintenance of the great Protestant traditions of this country, the deliberate utterances of one so cultivated and high placed could not be passed over for ever in silence. Hence these lectures. I trust that they will serve the cause of truth.

That these lectures will serve the cause of truth there is, indeed, every reason to believe. We all know of the enthusiasm with which they were received by the vast audiences who were privileged to hear them, when they were delivered in the Free Trade Hall of Manchester. Possibly this enthusiasm may have been in some part due to those gifts of voice and manner for which Fr. Vaughan is justly famous. But however this may be, the lectures are so good as to stand in little need of external and merely oratorical advantages. There is a homeliness and directness about them that will please the ordinary reader, and a wealth of historical learning, combined with a force and cogency of argument, that will at once gratify and convince the serious student. We trust that these lectures will have a very wide circulation, for we are certain that wherever they go they will do great service to the cause of truth and of Christian unity.

Institutiones Theologicæ in usum Scholarum. Auctore G. BERNARDO TEPE, S.J. Volumen Tertium. Parisiis: Sump-
tibus P. Lethielleux, Editoris, 10 via dicta "Cassette." Pp. 780.

WE have not been able to read this volume, which contains treatises on grace, the theological virtues, and the Incarnate word, as thoroughly as we should like; but, if the portion we have hastily glanced through is as good as the portion we have found time to carefully study, and our hurried inspection leads us to believe that this is the case, this volume is, in our opinion, an extremely valuable addition to the best works of dogmatic theology that are already in use. Fr. Tepe does not crowd his pages with numerous passages of Scripture and lengthy extracts from the Fathers which could not possibly be carried away, or at least be long retained, by the student, and which can always be found in any ordinary text-book of theology. He is scholastic rather than positive in his method, and when he quotes a writer it is frequently rather because the quotation contains an argument than because it expresses the writer's mind. But, though scholastic in his method, Fr. Tepe does not belong to what is commonly, and, we believe, rightly known as the Thomistic school. The Thomists, so-called, will dissent from many of Fr. Tepe's conclusions, and still more will they be at variance with him when he attempts to prove that, in support of those conclusions, he has the authority of St. Thomas Aquinas. But even when they reject his conclusions they will be bound to admit that there is considerable force in his arguments. Altogether Fr. Tepe's volume seems to us to provide a model text-book on the treatises that have been named. It provides ample matter for the professor to lecture on, and so concisely and yet clearly is the matter presented, so excellently is it ordered, that the student should have little difficulty in mastering the volume.

Voltaire et Le Voltairianisme. Par M. NOURRISSON, Membre de l'Institut. Paris: P. Lethielleux, Libraire-Éditeur, 10 Rue Cassette. Pp. 671.

IN this just and powerful estimate of Voltaire as a man and a writer, M. Nourrisson shows with what little ground certain recent French publicists have attempted to characterise the eighteenth century as the century of Voltaire. To impose his name upon a century, it is not sufficient for a man to reflect in his person or his writings the characteristics of that age. He must by his influence have determined its direction and decided its character. But no man can do this unless he be, in some respects at least, a great man. Voltaire, as M. Nourrisson

conclusively shows, was very far from being a great man. He was a courtier, a flatterer, an egotist. He had no concern save for his own personal interests. Surely there is no grandeur of character here. He was not even a great writer. A master of style he may indeed have been, for the expression which he gave to his thoughts was brilliant enough, but not a great writer, for his thoughts were superficial. His thoughts had a worse characteristic than even that of superficiality : they were inconsistent. There was scarcely a question of moment agitated during his day, on which Voltaire did not express conflicting views ; just as there is scarcely a single subject which humanity reveres that he did not, at one or other time, turn into ridicule, and treat as a mere theme for buffoonery and obscenity. All this is very clearly shown by M. Nourrisson, whose very able criticism will go far, we believe, towards undeceiving those who have been misled by the exaggerated praise bestowed on Voltaire by M. Thiers, and other well-known French writers.

The Devotion to the Heart of Jesus, with an Introduction on the History of Jansenism. By the late JOHN BERNARD DALGAIRNS, Priest of the Oratory of St. Philip Neri. Sixth edition. London and Leamington : Art and Book Company. New York, Cincinnati, Chicago : Benziger Brothers. 1896. Pp. 237.

ALL the devotions of the Church are founded upon her doctrines. To the extent to which this is realised, to that extent will the practice of devotions be vigorous and fruitful. Whoever then has had success in showing the doctrinal side of devotion has deserved well of the faithful. Few have had greater success in this respect than the late Father Dalgairns. His classical work on devotion to the Sacred Heart, a copy from the sixth edition of which is now lying before us, is too well-known to need any further commendation. But it may be useful to state that the present edition is issued in excellent type, on good paper, and is neatly and tastefully bound.

Meditations on the Gospels for Every Day in the Year. Translated from the French of PÈRE MÉDAILLE, S.J., edited by the Rev. WILLIAM H. EYRE, S.J. New Edition. London and Leamington : Art and Book Company. New York, Cincinnati, Chicago : Benziger Brothers. 1896. Pp. 495.

THIS is unquestionably one of the best books of Meditation that we know. The meditations are short, simple, solid, and suggestive, in other words, they possess all the characteristics that we look for in

private meditations; but, unfortunately, very rarely find there. "Médaille" has long been known and valued on the Continent. There it has passed through nearly forty editions, but it is only recently that it has appeared in an English dress. That the book approves itself to English piety is sufficiently clear from the fact that in a very short space of time the first edition was exhausted. We have no difficulty in believing that the same good fortune will attend the present edition. Such of our readers as do not yet know "Médaille" will feel grateful to us for having brought so valuable a work before their notice.

The Christian Inheritance, set forth in Sermons. By the Right Rev. JOHN CUTHBERT HEDLEY, O.S.B., Bishop of Newport. London: Burns & Oates. Pp. 430.

THIS new volume comes before us without Preface or Introduction, so that we are left to ourselves to discover its direct purpose and argument. It consists of some twenty-two sermons, preached on various occasions, and in different times and places. They stand in need of no praise from us. To say that they were composed and prepared for publication by the learned Bishop of Newport is to say that they are full of holy and practical thoughts, well and beautifully expressed, and in good, fresh, and vigorous English.

Although each discourse is whole and complete in itself, yet we seem to detect a certain definite sequence and plan in their selection and arrangement. Thus the opening sermon on "Revelation" disposes the mind and throws it into a disposition to listen with greater attention and interest to the second sermon on "Mystery," while this, in its turn, by lifting up the mind and heart to the supernatural, with all its unfathomable heights and depths, carries us on to welcome with greater relish that "Science of God" which forms the subject-matter of the third sermon. Having reached thus far, we are in a fair position to be taught "The Way to Believe," and how we are to receive and revere "The Word of God"—titles of sermons fourth and fifth.

Thus page after page we are led on to learn more and more of that "Christian Inheritance," the knowledge of which has been handed down to us by Saints and Fathers, and Doctors, and Preachers, and by the ministry of Popes, Bishops, and Priests in all ages of the Church's history, to the present day.

As a specimen of Bishop Hedley's method and style let us take the following passage from his sermon on "Christ Knoweth Us":

When I look at my own life and ask myself, as at times the heart does

ask, if any one cares for me or sympathises with me, I can comfort and strengthen myself in a way that no human invention could ever have brought to pass. For I can say, not only that God knows my lot and trouble, but that God feels for me! If my history has had some dark places, there were dark places in the history of my Lord and Saviour. If my spirit has been weighed down by trouble, so has His. If my nerves have throbbed with pain, so have His. If my heart has suffered anguish, so has His. If I have had to face the up-hill work of life, to force myself to hold myself in, to struggle on against temptation—Jesus has felt such things. Not that He has been tempted, as we are sometimes, by the rising of rebellious passions. But the spiritual effect of trial and temptation he has deigned to feel. Although the shadow of sin never came near Him, yet the anguishes and repugnances of human nature were known to Him. Therefore not only does He know, but He feels with us. If we ask our own experience, we observe how much more strongly we feel for others in those things which we ourselves have passed through. . . . Those who have suffered hunger and want know what it is when they meet with the poor and the destitute. Those who have lost husband, or wife, or child, have a very ready pity for others who are similarly tried and visited. You may know things and you may reason on them, but nothing stirs your heart like personal experience; nothing teaches you like the stings and the half-healed scars of adversity; nothing opens the heart and the affections to interest, to kindness, and to active charity, so effectually as the memory of your own sufferings and sorrows. But with Jesus, how all this was intensified! A pure heart, unclouded by the passion which makes men so selfish; a heart, not torn with ambitions, but serene and holy; a heart which was made and formed to compassionate sinful men—what sympathy, what holy human feeling, would not stir it to its beauteous depths when He saw, in the lives of men, the clouds coming down which had come upon Himself, the pain which He Himself had felt and the sorrows—even though they were far lighter than His own—which all men must taste in their turn! (pp. 120, 121.)

Here is another passage from the sermon entitled "Faith, Hope, and Charity," which may help us still more in our effort to illustrate his lordship's happy and interesting manner of presenting a doctrine:

Faith and Hope [he writes] have enlarged their sphere, as the eagle rises from his nest in the cliff to soar above the mountains and circle widely over seas and shores which less mighty wings could never attain. Faith and Hope, as supernatural gifts of God, dominate life more boundlessly in proportion as they are lifted above it. All the low, small, partial purposes of human life disappear, or become means to a grand end. Life is no longer a puzzle. The contrast between man's greatness and his littleness finds its explanation. The difficulty about the inequalities and hardships of existence no longer exists. Poverty is the riches of the future; suffering is the pledge of the great inheritance. Prosperity and plenty are to be feared and distrusted; they are not the grand object of breathless and continuous struggle. Evil of every kind, abound as it may in human life, is doomed to be conquered at last; violence must die, the triumph of sin must cease, the hour of pride must pass away. Things may seem to move slowly, and the direction of existence may sometimes be difficult to understand; but all generations of time, all cycles of ages, are only one age to the Maker and Father; all movement, all change, all vicissitude, finds its explanation and completion below

the horizon—out of the sight of natural vision, but clearly seen by the eye of Faith. Death itself is no longer a barrier—no longer a dark impenetrable abyss where life and motion cease or are swallowed up. The land beyond the grave is all explored and mapped out in revelation: Faith can read its record. The grave itself is open and lightsome now, since the angels came and rolled the stone away from a grave on Calvary, and said: "Behold the place where they laid Him." And the limitless land of eternity, with its plains and oceans, its rivers and mountains, seen by Faith and Hope, and seen, not indeed with absolute clearness, but with a solid and vivid reality which makes it almost a part of our very experience, causes this temporal world to shrink into littleness, and its interests to fade away into insignificance. . . . The Christian child, with no more learning than its catechism, with no other school than the altar-steps, by the power of Faith and Hope strives to follow Jesus and to prepare for eternity—a theory of life which Plato never rose to, and which Spencer does not know (pp. 147-148).

Some among these discourses, so rich in imagery and illustration, were preached ten or twelve years ago. There is one—an especially beautiful one, it appears to us—on "The Seven Spirits of God," preached at the unveiling of the Angel-altar in the Church of St. Michael and All Angels, at Abergavenny, in 1883. From this we take perhaps the most striking and majestic description of an angel that we have ever met with in any book of sermons:

Each of us [remarks the bishop] may have some idea of an angel. It is probably a figure of youth and beauty, clad in a simple flowing robe, with strong, fair wings folded gently, with serene face and eyes of gentle love, and perhaps a majestic arm upraised for man's protection. The figure is not false. Yet, if we could see them up there in Heaven where they are, it would seem a truer figure to say that an angel is a flash of the lightning of heaven. Bright light, fierce heat, tremendous power—this is what an angel is. . . . The activity of fire, its penetrating subtlety, its uncontrollable freedom, its irresistible power, the brilliancy of its moment of action—these are the qualities that make the Holy Scripture describe the angels as fire—as wheels of fire, as rivers of fire, as burning flames, as creatures full of fiery brightness. An angel is a soul without the prison of the body. He is so swift that space is annihilated before him. He is so strong that he rives the earth asunder, compels the clouds, holds the helm of the whirling tempest, lifts the ocean waters, guides the orbs of heaven, quells the demons, nay, almost penetrates the thoughts of the heart of man. His life is so living, so real, so true, that once again there is nothing to express the swiftness and the heat of his intellect and will, but the electric fire that darts from cloud to cloud, most terrible of the forces of the world (p. 371).

But we must resist the temptation to quote further, and leave the gentle reader to judge the book from the passages which we have selected as specimens of the whole.

L'Abandon à la Volonté de Dieu. Retraite de dix jours, d'après le Père ALEXANDRE PINY. Nouvelle édition. Par le Père M. A. CHARMOY. Paris: P. Lethielleux, Éditeur. Pp. xxviii.—382.

FATHER PINY, the pious author of this little treatise, lived some two hundred years ago, when the influence of Molinos and his disciples was agitating the religious world of France, and leading many into wrong and pernicious opinions on the question of the "pure love of God"—opinions favoured even by such learned and holy men as Fénelon himself, the Archbishop of Cambrai.

On November 20, 1687, the Church condemned the doctrine of Molinos; and in 1699 denounced a book by Fénelon, which seemed to enunciate similar doctrines.

Fr. Piny avoids the exaggerated and false teaching of Molinos, and points out that the true and perfect love of God consists in conforming our human wills with the Divine will in all things. How to bring about, in actual and daily life, this perfect union of the two wills, forms the very core and kernel of the whole book.

The matter is better than the manner. Like so many French books of piety, this volume is extremely diffuse, wordy, and spun out. All that is of real importance and utility in its four hundred pages might, with profit, have been condensed within fifty or a hundred. For the rest, it is a sound and practical treatise, and no one can thoughtfully ponder over the lessons taught in its ten chapters without feeling the better for the task. The very fact that this volume, which has lain dormant for so many years, is now put before the public again, is a sign that there is something in it to command attention and respect. The writer was a man of God, and full of the true apostolic spirit. Most of his life was passed teaching theology and Holy Scripture, and this fact may be regarded as a guarantee of his orthodoxy as well as of his learning and ability.

We have much pleasure in recommending the little volume to all those who are anxious for greater union with Our Lord.

1. **Historia Exercitiorum Spiritualium S. P. Ignatii de Loyola.** Collecta et concinnata a P. IGNATIO DIERTINS, S.J. Pp. 322.
2. **Meditationum et Contemplationum S. Ignatii de Loyola.** Puncta libri exercitiorum textum diligenter secutus explicavit FRANCISCUS DE HUMMELAUER, S.J. Friburgi Brisgoviae: sumptibus Herder. 1896. Pp. 435.

THESE two small volumes are published by Herder, and deal with the same subject-matter, only in very different ways. The first, which is a reprint of a book originally published in 1700 and then reprinted again in 1732, gives us a full account of the history and development of the "Spiritual Exercises of St. Ignatius." We learn from its lucid pages when and where and under what circumstances they were first composed, how they developed and took form, the use made of them by "The Society of Jesus" and the fruit they produced in countless souls. Not merely great and learned men, but even such glorious saints as St. Charles Borromeo, St. Francis of Sales, St. Mary Margaret of Pazzi and others, are heard testifying to the uses and advantages of these exercises in the volume before us.

The second work deals, not with the *history* of the exercises, but with the exercises themselves. Nearly fifty pages are spent in describing and discussing the connection between one meditation and another, and the relation between "meditation" proper, on the one hand, and true "contemplation," on the other. Then follow the various *Puncta*, *v.g.*: 1. Principium et fundamentum; 2. De triplici peccato; 3. De peccatis propriis; 4. De inferno; 5. De regno Christi; and so on through some fifty or sixty different subjects, as proposed by the famous founder of the Jesuits.

By way of illustration, let us select the meditation on the spirit of "Indifference." The meditation is divided as usual into three points. First point: *Debemus esse indifferentes*. This first point is explained and proved in various ways, and then comes the second point, *viz.*: *Non sumus indifferentes*. This thought is also enlarged upon and amplified, and finally we reach the third point of the meditation, *viz.*: *Debemus nos facere indifferentes*. The pious author persuades the devout reader of the truth of this conclusion, in the following words:

1. Facere nos indifferentes dicit extirpationem inclinationum et aversionum, quae in ipsis nostris cordibus *radices* fixerunt. Imaginare plantam, quae radices undequaque solo inseruit; imaginare ingratum talis plantae eradicandae laborem gleba revulsa; et cogita tales plantas esse inordinatas tuas affectiones, et solum, in quo radices fixerint, esse ipsum tuum vivens et sentiens cor. Facere nos indifferentes, dicit pugnam perennem contra inimicum semper vigilem, naturam scilicet: nostram vitiatam, in qua

[No. 20 of *Fourth Series*.]

igitur vulnera a nobis adversario inflicta ipsi sentiamus; pugnam internam ideoque ab hominum observatione et laude remotam.

2. Necesse esse facere nos indifferentes, quia, si non fecerimus nos indifferentes, non erimus indifferentes; si non erimus indifferentes, non servabimus regulam finis; si regulam finis non servabimus abutemur creaturis, erimus servi nequam, non salvabimur. Necesse est, ergo possibile est, nam volentibus Deus dabit gratiam. Necesse est, ergo hoc neglecto vera pax, neque in mortali vita, inveniri poterit.

3. Necesse est, *ergo fiat*; ergo sine mora fiat, nam omni mora vitiosæ propensiones augescunt; ergo perseveranter fiat, non enim est opus unius diei eas evellere; ergo universaliter fiat, non enim proderit uni propensioni restitisse, si alteram stulte foveris; ergo, ordinate fiat, ope *examinis particularis*.

Books and their Makers during the Middle Ages. By G. HAREN
PUTNAM, A.M. Vol. I. 476-1600. New York: Putnam's
Sons. 1876.

THIS is the first volume of a work on a very interesting subject. It is produced in the best possible style of printing, on excellent paper, and when completed by the General Index, which is promised with the second volume, it cannot fail to be of great use to the student of mediæval book-making. On every page the volume affords evidence of the author's researches into the literature of his subject. He has been at considerable trouble to collect his facts and he has given the result of his studies in as readable a form as was possible, considering the nature of the materials at his disposal. He has restricted himself to printed authorities and makes no profession whatever of any original research in the region of the manuscripts themselves. Consequently he has very little, if anything, to tell us about book-making in its truest sense, by which is to be understood the preparation of the parchment and inks, the distribution of the work of copying among the various scribes, the method of ruling the parchment, and of indicating to the rubricator the words, or headings, or figures, that had been left for him to fill in, and many other similar matters by which the practical work of the scriptorium in the making of a book was regulated. There is very little also about the book-binding branch of book-making, but as far as it goes Mr. Putnam's volume is a very welcome addition to the rather small literature on this subject, and is a very great advance on Mr. Willis-Clarke's small volume, which he quotes a good deal. The present portion of the work is mainly devoted to the period of manuscripts; the last part, however, introduces the reader to the first beginnings of the art of printing, and to many people this will, we fancy, be quite the most interesting portion of the volume. The vast mass of details, some of which, perhaps inevitably, are

made to do duty more than once, of necessity prevent the book being very attractive reading. It is rather a book to consult by any one interested in the subject, for Mr. Putnam has gathered together what previous writers have to tell us on this subject. Considerable additions, it is true, might be made in many sections, as for example, the author might, when speaking of the "Literary Monks of England," have told us about the *codex amiatinus* prepared in the Scriptorium at Wearmouth and its subsequent history. We should like to have added a good deal also about the work of the English book-makers at St. Albans, and about the books brought to England by St. Theodore. Moreover, we have always a rooted objection to the modern fashion of prefixing an elaborate *Bibliography* to a book. It looks learned and is calculated to impress people with the breadth of the author's reading. It has, however, one use which we did not suspect. It is obviously easy to insert a great number of books in the *Bibliography* which have never been seen or consulted, and it is, to our mind, absurd to insert such works as Dugdale's "Monasticon" in a list; but what are we to say to the quotation of the titles of small tracts as if they were large works of more than one volume and *vice versa*? It rather seems to show that the works have not always really been consulted at all, but the quotations have been made second-hand. The *Bibliography* prefixed to this volume by the author includes more than one instance of these unpleasantly suggestive mistakes.

Catholic Truth Society, and other Publications. London: 18 West Square, S.E.

THE batch of books sent to us for notice this quarter is chiefly of a devotional cast—prayers, meditations, hymns, novenas—suited to many minds and various feasts, every kind of devotional taste being provided for in these most useful publications. There is a little "Manual of St. Anthony," by Benziger; "A Book for Exposition," compiled by Canon Connolly; "Chaplets for the Saints," by A. Sewell; and a commendable combination of Instructions and Devotions, by Rev. F. D. Byrne, fitly named "Prayers for the People." This last is a welcome attempt to provide popular prayers written in genuine English, as distinct from the hybrid translation of foreign idioms and ideas to which we are so often treated. F. Byrne's experience having shown him that many of the usual prayer-phrases convey little or no significance to the untutored mind, he has not hesitated to abandon the ordinary phraseology, and to use "You" instead of "Thee," for instance,

in addressing Almighty God. The Cardinal's *Imprimatur* shows that plenty of freedom is allowed in unofficial prayers, at least. The only advantage of most of the foreign devotions popularised amongst us is that they are often richly indulgenced, and a literal translation is supposed to be requisite to carry these indulgences. Considering the spread of the English language in many lands, it ought not to be difficult to obtain equally great favours for original English prayers, which would better express the idiosyncracies of English devotion, and would not offend by foreign and far-fetched sentiments.

Father Bridgett has collected some beautiful Poems—hymns bearing on the reunion of England with Christendom—laying under contribution for the purpose several of our chief hymn-writers, such as Cardinal Newman, Miss Procter, F. F. Caswall, Faber, &c.

The collected publications of the C.T.S. have now reached to Volume XXVIII., the Library of Catholic Tales to Number XXII., with an excellent little story entitled "The Rock of Ages." In "Another Mexican Myth," F. Thurston provides us with one more useful exposition of Protestant fables. Altogether, the C.T.S. is carrying on its good work for the defence and exposition of Catholic Truth.

J. I. C.

Tan-Ho: A Tale of Travel and Adventure. By S. T. CROOK.
New York: Benziger Brothers. London: Burns & Oates (Ld.).
3s. 6d.

IT is desirable that English-speaking Catholics should have a sound literature, even in the department of travel and adventure, and that the great Catholic houses should publish books worthy of the name at the foot of the title-page. With this hope in mind we opened this volume, and complete was our disappointment. The book narrates the travels of a young, wealthy, and highly-cultured French count. He roams through North and South America, China, Japan, and the Malay Islands, and we naturally thought that, before putting this finish to his education, he had traversed Europe, but, on a very early page, we learn that, although the nephew of a Cardinal, he had never been in Italy. The Cardinal is not the only distinguished uncle claimed by the Count. In India, his uncle, a baron, is a highly successful Nabob at Calcutta and Agra. In California he finds an uncle, a millionaire judge, who has a magnificent house with servants "in livery of magenta, velvet edged with black braid," and conservatories in which the gardeners work at night (p. 25), and forests in which the keepers,

with gun on shoulder, sing in a sonorous voice songs about St. Anthony and the Thebaid.

The departure from California is a fine bit of description. We read of the harbour of San Francisco with

the great steamers looming in the shadowy distance, and ever and anon sending forth their shrill, weird signals and harsh grating cries, as if rejoicing, like the wild asses of Arabia, in their desert home.

The resemblance between a wild ass in the desert and an ocean steamer moored stem-and-stern in the roads of San Francisco would not have occurred to us if the author had not pointed it out. The Count goes on board one of these wild-ass steamers.

Farewell words were spoken. The majestic ship seemed for a few moments as if wading in the water. Then, plunging into the deep, it made its last bow to the shore and to the vessels riding at anchor, passed through the Golden Gate, and was soon bounding on the waste of the wide Pacific.

Doubtless it is well to maintain an analogy, but when the author first compares a steamer to an ass, and then describes it as wading in the bay, the rule is too carefully followed.

After that point was passed we fairly revelled in impossibilities. The Count arrives in China, and apparently puts up for a month or two in the house of a Chinese merchant. Meanwhile, for no reason that we can see, the California millionaire judge goes to France, and starts from Paris by an evening train to call, without previous notice, on an old schoolfellow in the country. Of course he arrives at the château at dead of night, when all the doors were barred and the inmates had retired, but his friend's banner was floating in the breeze at the top of an ivy-clad tower, and by a lamp suspended outside he read the motto on the escutcheon over the doorway, so he knew that he had come to the right house, and knocked until they let him in. The scene then suddenly changes to the coast of China, where a Jesuit missionary is in prison. Two women release him from his cell, and he swims to a boat and rows away. When midnight comes, he remarks that it is the hour when the weary traveller of the frigid zones gazes on the polar star. Why the author puts zones in the plural, and why the polar star is more visible at midnight than at any other hour we know not. The priest feels hungry with rowing, so goes ashore and looks for a cocoanut palm. "Cutting the fruit of the tall palm, he sat within the cavernous trunk of an oak to eat the kernel and drink the watery cream." How he got at the fruit, or how he broke it open when he had got it, is not explained. Morning breaks, and as he stands on the shore a ship approached the coast. The ship lowered a boat, which "rode out to

sea" and "was impelled towards him." This contradiction is too much for Father Felix. He faints and recovers consciousness, to find himself "in the luxurious cabin of a revenue cutter." The priest is put on shore at a Malay port, and walks up to a mission-house, where his four colleagues exclaim, "Welcome home again!" Apparently Chinese or Malay is all the same. Next we come upon a Scottish Quaker residing for his health on a Malay island, with a gipsy son whom he had adopted and had educated as an artist. When we had read so far, the thought occurred to us that this utterly impossible book may be intended to sketch the troubled dream of an opium-eater; but we abandoned that idea, because in a dream people talk brilliantly, and the talk of characters in this book is feeble beyond description. We come upon conversational gems, such as

"I suppose there are many forests in India?" said Eric to the General.

"Oh, yes," was the reply, "and jungles."

"I have observed," said Eric, "that darkness almost immediately succeeds day in tropical climates."

"Yes, sir," said the guide, "there is hardly any twilight."

We think that if the publishers are to maintain their reputation, they will do well to avoid productions so utterly inane as this is.

G. T. M.

Le Cardinal Manning. Par FRANCIS DE PRESSENSÉ. Paris : Perrin et Cie. 1896.

THIS work is both defensive and offensive. A Frenchman, and a Frenchman brought up a Protestant, under a father who used to be spoken of as the "Protestant Montalembert," has been the first champion to defend at any length the character of that great English convert from Protestantism, Cardinal Manning, from a notorious onslaught which had been made upon it. No one well acquainted with the work and conduct of Cardinal Manning would consider that M. de Pressensé has exaggerated his panegyric. Well might he say of him : "*Ecce sacerdos magnus ; voila une âme vraiment sacerdotale !*" and enlarge upon his long and earnest search for the truth, his heroic sacrifice of everything that is most dear to man when he had found it, and his zeal in entering the threshold of the infallible Church and prostrating himself at the feet of the Vicar of Jesus Christ. M. de Pressensé divides his life into two parts, Anglican and Catholic, and, if there be few details in either which have not been already recorded in Mr. Purcell's bulky volumes, the facts are presented in a very different light, and very different are the inferences drawn from them.

Much as we like M. de Pressensé's book as a whole, and valuable as we consider it to be, we must admit that his English readers, Catholic as well as Protestant, are not unlikely to stumble occasionally in the course of it.

For instance, all will not agree with him when he accuses Cardinal Newman of "malhonnêteté," and declares that he lost his sense of the realities of life in the artificial atmosphere to which he restricted himself. Nor will they be pleased at its being said of Newman that he was the idol of a guest-chamber, and intoxicated with flattery. Little better will they like the sentence: "Entre l'archevêque infallibiliste et l'oratorien infallible, les bonnes relations étaient difficiles." Objectors, however, should remember that, until further evidence appears, the relations between the two great English Cardinals present great difficulties to a biographer, and we feel certain that if M. de Pressensé has exhibited any unfairness towards Cardinal Newman, it has not been intentional.

So much for the defence, which, we think, will eventually prove the most valuable portion of the book; and now for the attack, which, just at present, is likely to excite a keener interest. Like the book, the attack may be divided into two parts, one against a body of men, the other against an individual. Having shown that the old Protestant principle of the Bible, and the Bible only, has palpably failed in the presence of modern criticism, since the reader who formerly contented himself with believing every word he found in his Bible to be inspired, now asks himself whether this passage be genuine, whether this text contains the actual words of Jesus or a mere imperfect recollection of them, and whether such an expression stood in the original manuscript, or was the error or the interpretation of a scribe? The author goes on to inquire whether there be a body of men divinely and continuously appointed to explain the Bible and to define the Christian dogmas. If there be such a body what is it? Is it the very modern Church in which Cardinal Manning was brought up? Or is it a Church that has stood unmoved through all the eighteen Christian centuries, with its unbroken apostolic succession, under the Chair of Peter, and its triple endowment of unity, authority, and perpetuity? M. de Pressensé further inquires whether the divinely appointed teacher may possibly exist in the pseudo-Protestantism combined with pseudo-Catholicism of the English Ritualists, that is to say, "l'anglicanisme de lord Halifax, de suivre une *via media* à égale distance de Rome et de Genève." M. de Pressensé's replies to these questions will be found to be of very great interest. As to the action of Anglicans towards the Catholic Church, he says there are but two courses open: "se soumettre ou se combattre;" and he does not hesitate to speak very plainly about

the "various illusions" of certain Reunionists. The Anglicans avowedly separated themselves from the Catholic Church and manufactured a new Church, three hundred years ago, on the ground that "Rome" taught "errors." Rome remains the same; unless, therefore, the Anglican Church has completely changed and become a yet newer Church, she still condemns those "errors"; and all who remain Anglicans likewise implicitly condemn them. On the contrary, all who profess to believe in Catholic doctrines have but one course open to them, namely, to submit themselves to the One Church "*dont le centre est à Rome.*" As to "artificial reconciliations and unnatural alliances," such things are "hallucinations."

We now come to the second part of the attack, which is directed against the author of a previous biography of Cardinal Manning. Since Macaulay's criticism of Croker's edition of Boswell's "Johnson," none has been more severe, nor has any review that we can remember been fuller of invective, than M. de Pressensé's biography in its denunciations of Purcell's. Its author, he says, is a "so-called Catholic," writing with "instinctive malevolence," and guilty of an "odious falsification." His faculty "for committing errors is phenomenal." His biography "is not only a bad book; it is a bad action." His style "oscillates between bombast and vulgarity." "Nearly all his pages are covered with countless errors." And so on, and so on. It is unnecessary that we should follow M. de Pressensé throughout his literary castigation of Mr. Purcell at the cart's tail. Our own opinion of that English author's biography of Cardinal Manning has already been expressed in this Review, and we may leave it to Mr. Purcell himself to decide whether "they do these things better in France."

Reviews in Brief.

The Outlaw of Camargue. By A. de LAMOTHE. Translated by ANNA T. SADLER. New York, &c.: Benziger Brothers. 1896.—The slender but graceful plot of "The Outlaw of Camargue" serves as the connecting link between the descriptions of southern Provençal life, to which the volume owes a more enduring interest than that of merely fictitious narrative. The weird delta-land of the Rhône, with its salt marshes and desolate stony plains, roamed by semi-wild cattle and horses, has a romance of its own, first revealed in the poem which forms the foundation of Gounod's opera "Mireille." With many other characteristics of the African desert, it also possesses that of being ravaged by swarms of locusts so formidable in size and number that companies of soldiers are sometimes sent to take the field against them, and their assault on a town resembles that of an army. The wild herdsmen of Camargue, and their feats of prowess in branding the young bulls, in the sort of annual tournament called a *ferrade*, is vividly described, as is also the pilgrimage to the celebrated Provençal shrine of the Saintes Maries near Aigues Mortes.

The Truth of Thought; or, Material Logic. By WILLIAM POLAND, Professor of Rational Philosophy in St. Louis University. New York, Boston, Chicago: Silver, Burdett & Co., Publishers. 1896. Pp. 208.—In an earlier number of the DUBLIN REVIEW we had an opportunity of introducing to our readers the very excellent treatise of Mr. Poland on the "Laws of Thought; or, Formal Logic." Mr. Poland has now provided us with a treatise on the "Truth of Thought; or, Material Logic." All that we said in commendation of the earlier treatise may be said with equal truth of the present treatise. Mr. Poland exhibits once more his capacity for saying much on a difficult subject in very few words, without, in the least, sacrificing clearness to brevity. The "Truth of Thought" is at once a most informing and a most readable little book.

La Chronique de Nantes publiée avec une Introduction et des Notes. Par RENÉ MERLET, Archiviste d'Eure et Loir. Paris: Alphonse Picard et Fils, Editeurs, 82 Rue Bonaparte. 1896. Pp. 165.—In 1886 a Society was established in France for the purpose

of publishing various ancient documents that were likely to be of service in the study and teaching of history. Amongst the documents already published by this Society are works by Gregory of Tours, Gerbert, Raoul Ylaber, Suger, and Galbert of Bruges. The Society's latest publication is "*La Chronique de Nantes*," the work of an anonymous author who flourished, according to Martène, in the twelfth century. This document is of considerable value, inasmuch as almost all the information we possess concerning the history of Brittany in the tenth century is derived from it. M. Merlet, to whom the task of editing the "*Chronicle*" has been entrusted, has added many elucidatory notes, and has contributed a long and interesting introduction.

Prédestinée. Paris: Librairie Plon. 1896.—This is a gracefully written memoir of a beautiful and a charming character, and no clue is given to the name of its subject or the name of its author. Edifying in her life and edifying in her early death, a holy and a talented girl is described with much affection and even more admiration, in a style which perhaps certain matter-of-fact Englishmen would call "a little French;" but it may be none the worse for that. Protestant biographies of pious children have unfortunately made the child, "who is too good to live" a bye-word in this island, and they have represented dying young to be the inevitable consequence of virtue.

We warn English readers that they ought resolutely to put this British prejudice away from them, before taking up "*Prédestinée*;" and we will go further and say that, be his criticisms and his reservations what they may, we pity the man who could read it without some pleasure or some profit.

Books Received.

- The Divine Redeemer and His Church.** Rev. E. Douglass, C.S.S.R. London: Catholic Truth Society, 8vo. pp. 732.
- An Introduction to Theology.** Alfred Cave, D.D. Second Edition. Edinburgh: T. & T. Clark, 8vo. pp. 610.
- Rome and England, Ecclesiastical Continuity.** Rev. Luke Rivington, M.A. London: Burns & Oates. 8vo, pp. 193.
- Richard Rolle of Hampole.** (Library of Early English Writers). Edited by C. Horstman. Vol. II. London: Swan Sonnenschein & Co., 8vo. pp. 458.
- The Road to Reunion.** Two Lectures by Rev. H. Lucas, S.J. Cardiff Catholic Repository. 8vo, pp. 28.
- The Month of May at Mary's Altar.** From the French. Rev. Th. Ward. New York: Benziger Bros. 8vo, pp. 251.
- L'Église et la France. XIV^e. Centenaire du Baptême des Francs.** L'abbé R. Planeix. Paris: P. Lethielleux. 8vo, pp. 56.
- Lectures for Boys.** Rev. F. C. Doyle, O.S.B. Vol. I. (Second Edition). London: R. Washbourne. 8vo, pp. 543.
- Oxford English Dictionary.** Dr. James H. Murray. Vol. IV. (Disburdened Flexuose). Oxford: Clarendon Press.
- Spiritual Poems.** John Gray. London: Hacon & Ricketts. 8vo, pp. 93.
- Histoire Naturelle Pittoresque.** De la Blanchère. Paris: Téqui. 8vo, pp. 364.
- Studies in Dante.** Edward Moore, D.D. Oxford: Clarendon Press. 8vo, pp. 396.
- Les Révolutions d'Autrefois.** A. Genevay. Paris: Téqui. 8vo, pp. 300.
- The Wizard's Lute.** G. Gresswell. London: Griffith, Farran, Okeden & Welsh. 8vo, pp. 192.
- The Straw - Cutter's Daughter.** From the French. Lady Georgiana Fullerton. London: Burns & Oates. 8vo, pp. 237.
- Les Alpes.** Histoire et Souvenirs. Xavier Roux. Paris: Téqui. 8vo, pp. 268.
- Catholic Truth Society Publications and Report, 1895-6.** London: Catholic Truth Society Dépôt, 18 West Square.

- The Science of the Spiritual Life.** Rev. J. Clare, S.J. London : Art & Book Co. 8vo, pp. 475.
- The Reign of Perfection.** Walter Sweetman, B.A. London : Digby, Long & Co. 8vo, pp. 139.
- Collatio Codicis Lewisiani Rescripti Evangeliorum Sacrorum Syriacorum cum Codice Curetoniano.** Auctore Alberto Bonus, A.M. Oxonii : E. Prelo Clarendoniano. 4to, pp. 94.
- Dictionnaire Générale de la Langue Française.** M.M. A. Hatzfeld, A. Darmsteter, A. Thomas. Paris : C. Delgrave. Fasc. 18.
- Carmel in India.** Catholic Missions. London : Burns & Oates. 8vo, pp. 128.
- Jean François Millet.** Julia Cartwright (Mrs. Henry Ady). Illustrated. London : Swan Sonnenschein & Co. Large 8vo, pp. 396.
- A Life Struggle.** Lady Herbert. London : Catholic Truth Society Depôt. 8vo, pp. 92.
- Memories of My Pilgrimage to the Holy Land.** By M. M. London : Art & Book Co. Pp. 92.
- Here and Abroad.** Notes on Tour for Untravelled Readers. W. Morgan. London : Burns & Oates. 8vo, pp. 130.
- History of English Law.** By Sir Frederick Pollock, Bart., M.A., and William Maitland, LL.D. Cambridge : University Press. 2 Vols. Large 8vo, pp. 678-683.
- The End of Religious Controversy.** By Bishop Milner. A New Edition by Rev. Luke Rivington, M.A. London : Catholic Truth Society, 18 West Square. 8vo, pp. 484.
- A History of the Protestant Reformation in England and Ireland.** Written in 1824-1827 by William Cobbett. A New Edition, revised with Notes and Preface by Very Rev. F. A. Gasquet, D.D., O.S.B. London : Art & Book Co. 8vo, pp. 406.
-

OCTOBER, 1896.

VALUABLE WORKS
IN
Theological Literature, etc.,

INCLUDING
MANY AT REDUCED PRICES.

BURNS & OATES, LTD.,

28 ORCHARD STREET, PORTMAN SQUARE, LONDON, W.

MISSALE ROMANUM EX DECRETO SACROSANCTI CONCILII

Tridentini restitutum Clementis VIII., Urbani VIII., et Leonis XIII., auctoritate recognitum. Editio nova post typicam. *Ratisbonæ*, 1896. Folio. *Printed in red and black.* Bound in maroon morocco. The reverse side contains a LARGE CROSS OF REAL STONES, IN SILVER GILT MOUNTING, and four bosses in repoussée work of silver gilt. A fine specimen of bookbinding in the style of mediæval work. £21.

- 1 **Alani (Gulielmi Angli, S.T.P. in Acad. Duacensi).** De Sacramentis. *Antverpiæ*, 1576. 4to, vellum, *very scarce*, £1 15s.
- 2 **Anselmi (S.)** Opera Omnia, necnon Eadmeri Historia Novorum. *Venetii*, 1744. 2 vols. in one folio, vellum, £1 6s.
- 3 **Ballerini (Antonio, é Soc. Jesu).** Opus Theologicum Morale in Busembaum Medullam. Absolvit et edidit Dom. PALMIERI. Editio Secunda, 1892-94. 7 vols., 8vo, £2 3s.; half-bound, £3 4s.
- 4 **Badger (G. P.)** The Nestorians and their Rituals: with Researches into the present condition of the Syrian Jacobites, Papal Syrians, and Chaldeans, and an Inquiry into the religious tenets of the Yezedees. 1852. 2 vols., 8vo, cloth, *scarce*, £1 4s.
- 5 **Bede (Ven.)** The History of the Church of Englande. Translated out of Latin by THOMAS STAPLETON. *Antwerp*, 1565. STAPLETON (THOS.), A Fortresse of the Faith. In one volume small 4to, calf, *very scarce*, £1 6s.
- 6 **Bernardi (S.)** Opera Omnia. Curis D. J. MABILLON. *Parisiis*, Gaume, 1839. 4 vols., imperial 8vo, half-bound morocco, £2 15s.

CURIOUS OLD LATIN BIBLE.

- 7 **Biblia Sacra.** In urbe Venetiarum. Magistri Joannis HERBERT DE SILIGENSTAT, alimani, 1483. Folio. Printed in Gothic type. (The first two leaves are deficient of a small portion of the text.) Illuminated initial and border on the first page. Half-bound, RARE, £2 15s.
- 8 **Bourdaloue (le Père).** Sermons de. *Paris*, 1726. 17 vols., 18mo. Fine large print edition, calf, £1 4s.
- 9 **Brigittæ (S.)** Revelationes, a Consalvo Duranto Notis illustratæ. *Engraved title, with a fine full-paged Portrait of St. Bridgett writing her Revelations.* *Antverpiæ*, 1611. Folio, calf, fine copy, £1.
- 10 **Butler (Chas.)** WORKS, viz.: Historical Memoirs, 4 vols.; Philological and Biographical Works, 5 vols. Together, 9 vols., 8vo, calf gilt, *very scarce*, £3 5s.
- 11 **Calderon de la Barca.** Autos Sacramentales, allegoricos y historiales. *Madrid*, 1759. Portrait. 5 vols., 4to, vellum, *scarce*, £1 4s.

2 BURNS & OATES' NEW FOREIGN LIST (*continued*).

- 12 **Camus (Peter, Bishope of Belley).** A Draught of Eternitie. Translated into English by MILES CAR, Preist of the English Colledge of Doway. (Dedicated to Lady Anne Arundell of Warder.) *Doway*, 1632. 18mo, calf, 7s.
- 13 **Cavalieri (J. M.)** Opera Omnia Liturgica. *Venetis*, 1758. 5 vols. in two, folio, vellum, £1 10s.
- 14 **Chrysostom (S.)** Opera Omnia. Græce et Latine. Editio Parisina Altera. *Parisiis*, Gaume, 1839. 13 vols., imperial 8vo, £6 12s.
- 15 **Cressy (R. F. S., of the Order of St. Benedict).** The Church-History of Brittany from the Beginning of Christianity to the Norman Conquest. *Printed in the year* 1668. Folio, calf, £1 4s.
- 16 **De Bugis (Petri, é Soc. Jesu).** Tractatus de Deo Uno. *Burdigala*, 1676. Folio calf, 6s.
- 17 **De Wael (Guil., S.J.)** Corona SS. Jesu Christi Vulnerum; XXXV considerationibus ex sacra scriptura, etc., illustrata. *Antverpiæ*, 1649. 32mo, calf extra, gilt leaves, 8s. 6d.
- 18 **Devotion to the Sacred Heart of Jesus.** With permission of Superiors. *Bruges*, 1765. 32mo, calf extra, gilt leaves, scarce, 8s.
- 19 **Digby (Kenelm Henry).** MORES CATHOLICI: or, Ages of Faith. *London*, 1831. 11 vols. COMPITUM: or, The Meeting of the Ways at the Catholic Church. 1848. 7 vols. Together, 18 vols., 12mo, half-bound morocco extra, top edges gilt, scarce, £9 5s.
- 20 ——— Broad Stone of Honour (The): or, the True Sense and Practice of Chivalry. Godefridus—Tancredus—Morus—Orlandus I. and II. By KENELM H. DIGBY. *London*, 1876-77. 5 vols., 12mo, cloth gilt, Engravings and Vignettes, £2 2s.
- 21 **Disputation of the Church.** Wherein the old Religion is maintained by E. S. F. At *Doway*. *By the Widdow of Mark Wyon*, 1640. Two parts in one thick volume, 8vo, calf, very scarce, £1 4s.
- 22 **Drexelius (H.)** The School of Patience. Faithfully translated into English by "R. S." GENT. 32mo, old calf, 6s.
- 23 **Ducange (C. D. Dom.)** Glossarium Mediæ et Infimæ Latinitatis. Edidit G. A. S. HENSCHEL. *Paris*, 1840. 7 vols., 4to, calf extra, £9 9s. (Original cost £15 15s.)
- 24 **Durandi Rationale Divinorum Officiorum.** *Rome*. Per ven. virum magistrum GEORGIUM LAUR DE HERPIPOLI. Sub anno domini 1477. Folio. Printed in Roman characters. (The first eleven leaves are deficient.) A fine example of early printing, in perfect condition. Bound in calf, 18s.
- 25 **Durandi Rationale et Belethi Rationale Div. Officiorum.** *Neapoli*, 1859. 4to, £1 1s.
- 26 **Emblems.** Pia Desideria, Emblematis, Elegiis et affectibus SS. Patrum illustrata. Authore HERMANNO HUGO, S.J. *Engravings by Boëtius a Bolswert*. 18mo, half-calf, 6s.
- 27 **Evening Office of the Church** in Latin and English. Printed in the year 1760. 12mo, old red morocco, with device on sides, 7s.
- 28 **Francis Xavier (S.)** The Admirable Life of. Divided into VI. Bookes. Written in Latin by Father HORATIUS TURSELLINUS, of the Society of Jesus, and translated into English by T. FITZHERBERT. Printed at *Paris*, Anno Domi 1632. Small 4to, calf, RARE, £1 15s.
- 29 **Gardellini (Aloisii).** Decreta Authentica Cong. Sacrorum Rituum. Editio tertia novis locupletata decretis usque ad annum 1887. *Romæ, Typis S. Cong.* 1856-78. 5 vols., 4to, cloth extra, £3.

* * This work is quite out of print. Early application should be made, as only a few copies remain for sale.

- 30 **Gerbertus (Mart.)** Vetus Liturgia Allemannica, disquisitionibus præviis illustrata. *Typ. San. Blasianis*, 1776. With plates. 3 vols. in two, 4to, pigskin, SCARCE, £2.
- 31 **Gerbertus.** Monumenta Veteris Liturgiæ Allemannicæ. *Ib.*, 1777. 2 vols. in one, 4to, half-bound, £2 8s.
- 32 **Gertrudis (S.)** Insinuationum Divinæ Pietatis Libri quinque. *Cum privilegio*, 1599. 4to, vellum, 9s.
- 33 **Glossary of Liturgical and Ecclesiastical Terms.** Compiled by Dr. F. G. LEE. With illustrations. 1877. 8vo, half-bound morocco, 10s. 6d.
- 34 **Guevara (Anthonie de,** Bishop of Mondonnedo). The Mount of Calvarie. Wherein are handled all the Mysteries of the Mount of Calvarie, etc. At *London*, 1618. 4to, old calf binding, RARE, 18s.
- 35 **Hugonis de Sancto Charo (Cardinalis, Ord. Praed.)** Opera Omnia. *Lugduni*, 1669. 8 vols. in four, folio, hogskin, £3 15s.
- 36 **Irenæi (S.)** Opera. Gr. et Lat., Studio R. MASSUET, e Cong. S. Mauri. *Venetis*, 1734. Large paper, 2 vols., folio, vellum, £1 1s.
- 37 **Isidori (S., Hispalensis Episc.)** OPERA OMNIA denuo correctæ et aucta, recensente Fr. AREVALO. Auctoritate et impensa Fr. LORENZANÆ, Card. Archiep. Tolet. *Romæ*, 1797. 7 vols., 4to, Old Spanish calf binding, SCARCE, £4.
- 38 **Joannis à Jesu Maria (Carm. Discalc.)** De Schola Jesu Christi Liber. *Colon*, 1608. 32mo, calf extra, gilt edges, 6s.
- 39 **Landriot (Mgr.)** Œuvres Pastorales de. Conférences, Allocutions, Discours et Mandements. Années 1856-1874. 7 vols., 8vo, new cloth, £1 15s.
- 40 **Lapide (Cornelii A.)** Commentaria in Sacram Scripturam Notis illustravit AUG. CRAMPON. Cum Supplementis B. CORDERI. Comment in Librum Job, et Bellarmini Comment in Psalmos. Accedit Memoriale Prædicatorum, auctore J. M. PÉRONNE. *Paris*, 1866-67. 24 vols., 4to, half-bound, £7.
- 41 **Le Brun (P., Prêtre de l'Oratoire).** Explication littérale, historique et dogmatique des prières et des cérémonies de la Messe. à *Liège*, 1777. Plates. 8 vols., small 8vo, half-bound, £1 4s.
- 42 **Lingard (Dr. J.)** History and Antiquities of the Anglo-Saxon Church. 1845. 2 vols., 8vo, half-bound morocco, 18s.
- 43 **Lives of the Saints**, enriched with fifty-one full-page Miniatures in gold and colours, the text within engraved borders from ancient books of devotion. *London*, 1869. A very beautiful work. 4to, bound in Levant morocco extra, £4 4s. (published at £7).
- 44 **Lohner (R. P. Tobias).** Bibliotheca Manualis Concionatoria. *Lut.-Par.*, 1869. 5 vols., imp. 8vo, newly bound cloth, £3 5s.
- 45 **Mabillon (Jo.)** Museum Italicum, seu Collectio Veterum Scriptorum ex Bibliothecis Italicis. *Lut.-Par.*, 1724. 2 vols., 4to, calf, scarce, £1 8s.
- 46 **Mansi (Jos., Cong. Orat.)** Locupletissima Bibliotheca Moralis Prædicationibilis. *Venetis*, 1737. 4 vols., folio, vellum, £2 10s.
- 47 **More (Sir Thomas).** Omnia Latina Opera. *Lovanii*, 1565. Folio (the portraits of Sir Thomas More and Bishop Fisher are wanting), calf, 12s. 6d.
- 48 **Mystiques Espagnols**, Malon de Chaide, Jean D'Avila, Louis de Grenade, Louis de Léon, Ste. Thérèse, S. Jean de la Croix et leur Groupe. Par PAUL ROUSSELOT. *Paris*, 1867. 8vo, half-bound calf, 6s.

- 49 **Origenis Opera Omnia**, Gr. et Lat. Edidit C. DELARUE. *Paris*, 1759. 4 vols. Hexaplorum Origenis Gr. et Lat. ed B. DE MONTFAUCON. 2 vols. Together, 6 vols., folio, calf, £7.
- 50 **Parsons (Robt.)** Treatise of Three Conversions of England. Imprinted with licence, Anno 1603-4. 3 vols., 18mo, newly bound in calf, old style, SCARCE, £4 4s.
- 51 **Petavii (Dionysii, é Soc. Jesu)**. Dogmata Theologica. Editio Nova. Curante J. B. FOURNIALS. *Partsiis*, 1865-67. 8 vols., 4to, newly bound in cloth extra, £5.
- 52 **Petri de Aquila in Quatuor Libb. Sententiarum**. *Spiræ*. P. DRACH, n.d. (circa 1480). 4to, printed in Gothic type, old oak boards. £1 1s.
- 53 **Piconio (B. A.)** Opera Omnia (S. Evangeliarum et Epistolarum Triplex Expositio, etc.) *Paris*, 1870. 5 vols., 8vo, half-bound vellum, £1 15s.
- 54 **Quarti (P. M.)** Rubricæ Missalis Romani Commentariis illustratæ. De Processionibus Ecclesiasticis, etc. *Venetis*, 1727. Folio, vellum, £1 18s.
- 55 **Regesta Pontificum Romanorum** inde ab a post Christum natam, 1198 ad an 1304. Edidit AUG. POTTHAST. *Berolini*, 1874. 20 parts complete, bound in one thick vol., 4to, half-morocco (published £4 4s.), £2 2s.
- 56 **Segobiensis (Joannis, S. O. Præd.)**, de Prædicatione Evangelica (de forma studendi atque docendi Scripturam sacram et de concionatoris officii, etc). *Brixia*, 1586. 4to, pigskin, with clasps, 8s. 6d.
- 57 **Thomæ Aquinatis (D. ordinis Prædicatorum)**, in omnes B. Pauli Apost. Epistolas Commentaria. Labore et industria F. JACOBI ALBERT CASTRENSIS. *Venetis, apud H. Scotum*. 1548. Folio, with printer's device, and a curious engraved book plate. Very fine condition, old red morocco, £2.
- 58 **Thomas (St., Archevêque de Cantorbery et Martyr)**. La Vie de, tirée des quatres auteurs contemporains, etc. *Paris*, 1679. 18mo, calf, 7s.
- 59 **Thyraei (Petri, S. J., Doct. Theol.)** Opera de variis apparitionibus Dei, et Christi, Angelorumque, etc. *Colon*, 1605. 2 vols. in one, 4to, vellum, 7s.
- 60 **Vies des SS. Pères des Deserts; et des Saintes Solitaires d'Orient et d'Occident**. Par J. F. BOURGOIN DE VILLEFORE. Avec des Figures qui représentent l'austerité de leur vie, etc. à *Amsterd*, 1714. 4 vols., 18mo, vellum, £1 1s.
- 61 **Vie de la Vén Mère de Sales Chappuis** de l'Ordre de la Visitation Sainte-Marie. Portrait. *Paris*, 1886. Large 8vo, half-bound morocco, 7s. 6d.
- 62 **Vie de M. Olier**, Fondateur du Séminaire de Saint Sulpice. Par M. FAILLON. Portrait. *Paris*, 1873. 3 vols., large 8vo, half-bound morocco, £1 1s.
- 63 **A Kempis (Thomæ)**. OPERA OMNIA. *Antverpiæ*, 1601. 12mo, vellum, 10s. 6d.
- 64 ——— Another edition (in larger print). 1769. 3 vols. in two. 4to, vellum, 18s.
- 65 **Akerman (J. Y.)** Remains of Pagan Saxondom. Illustrated by very beautiful coloured illustrations, engraved by BASIRE. *London*, 1855. 4to, very scarce, half-bound morocco, £1 12s.

BURNS & OATES, LD.,
28 ORCHARD STREET, LONDON, W.

9.
ls.

ed
le,

va.
in

P.
ds.

lex

tæ.
am,

am,
om-

(de
icii,

auli
ERT

ice,
£2.

irée

Dei,
7s.

ent

ures
mo,

tion
occo,

M.
occo,

lum,

4to,

very
4to,

W.

Mea
and

E

Ad
An

Ba

Ba

Be

Bj

Bo

Bu

Bu

Ca

Ch

Co

Co

De

Di

D

E

E

E

F

F

F

G

G

G

G

G

G

H

H

H

H

"Messrs. Bell are determined to do more than maintain the reputation of 'Bohn's Libraries.'"—*GUARDIAN*.

"The imprint of Bohn's Standard Library is a guarantee of good editing."—*CRITIC* (N.Y.).

"Let me say, in passing, that you can hardly make a mistake in purchasing from Bohn's Libraries, issued by Messrs. Bell. They consist of really standard books at very low prices, well bound, well printed, well edited, and a lasting satisfaction to the possessor."—*DR. NICOLL*, in *THE BRITISH WEEKLY*.

BOHN'S LIBRARIES.

747 Volumes at 3s. 6d. or 5s. each, with a few exceptions.

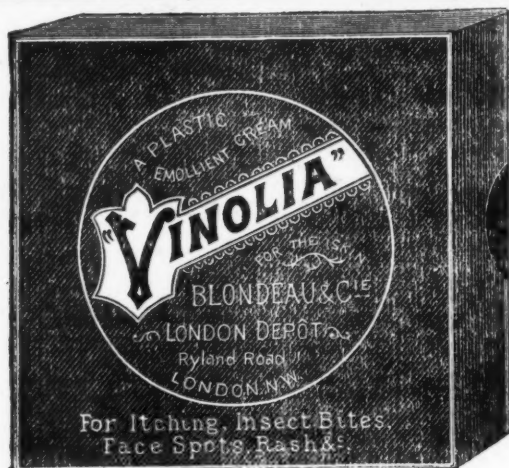
THE FOLLOWING IS A SELECTED LIST OF STANDARD WORKS:

- Addison's Works. 6 vols., each 3s. 6d.
 Antoninus, *The Thoughts of M. Aurelius*. (Long's Translation.) 3s. 6d.
 Bacon's Essays and Historical Works. 3s. 6d.
 Bacon's *Novum Organum*, &c. 5s.
 Bede's *Ecclesiastical History and the Anglo-Saxon Chronicle*. 5s.
 Björnson's *Arne and the Fisher Lassie*. Translated by W. H. Low, M.A. 3s. 6d.
 Boswell's *Life of Johnson and Tour in the Hebrides*, &c. (NAPIER.) 6 vols., each 3s. 6d.
 Burke's *Works and Life*. 9 vols., each 3s. 6d.
 Burney's *Evelina and Cecilia*. Edited by Mrs. ELLIS. 3 vols., each 3s. 6d.
 Cervantes' *Don Quixote*. 2 vols., each 3s. 6d.
 Chaucer's Works. (Prof. SKEAT.) 4 vols., each 3s. 6d.
 Coleridge's Works. Edited by T. ASHE. 6 vols., each 3s. 6d.
 Cooper's *Biographical Dictionary*. 2 vols., 10s.
 Defoe's Works. 7 vols., each 3s. 6d.
 Draper's *Intellectual Development of Europe*. 2 vols., each 5s.
 Dunlop's *History of Prose Fiction*. Revised by HENRY WILSON. 2 vols., each 5s.
 Eber's *Egyptian Princess*. Translated by E. S. BUCHHEIM. 3s. 6d.
 Emerson's Works. 3 vols., each 3s. 6d.
 Epictetus. *The Discourses*, with the *Encheiridion and Fragments*. (Long's Translation.) 5s.
 Evelyn's *Diary*. With 45 Engravings. 4 vols., each 5s.
 Fielding's *Tom Jones*. Illustrated by CRUIKSHANK. 2 vols., 7s.
 Fielding's *Joseph Andrews*. Illustrated by CRUIKSHANK. 3s. 6d.
 Fielding's *Amelia*. Illustrated by CRUIKSHANK. 5s.
 Games, *Handbooks of*. Vol. I. Table Games, 3s. 6d. Vol. II. Card Games, 3s. 6d.
 Gibbon's *Roman Empire*. 7 vols., each 3s. 6d.
 Gil Blas. Illustrated by SMIEKE and CRUIKSHANK. 6s.
 Goethe's Works. 14 vols., each 3s. 6d.
 Goethe's *Faust*. Part I. The German Text, with Hayward's Translation, Revised by Dr. C. A. BUCHHEIM. 6s.
 Goldsmith's Works. 5 vols., each 3s. 6d.
 Grimm's *Tales*. With Introduction by ANDREW LANG. 2 vols., each 3s. 6d.
 Guizot's *History of Civilisation*. 3 vols., each 3s. 6d.
 Hawthorne's Works. 3 vols., each 3s. 6d.
 Hazlitt's *Essays*. 7 vols., each 3s. 6d.
 Heaton's *Concise History of Painting*. Edited by COSMO MONKHOUSE. 5s.
 Henderson's *Select Historical Documents of the Middle Ages*. 5s.
 Hooper's *Waterloo*. New Edition. With Maps and Plans. 3s. 6d.
 Irving's Works. 17 vols., each 3s. 6d.
 Johnson's *Lives of the Poets*. Edited by Mrs. NAPIER. 3 vols., each 3s. 6d.
 Josephus, *the Works of*. New Translation by the Rev. A. R. SHILLETO, M.A. With Notes by Sir C. W. WILSON, K.C.B. 5 vols., each 3s. 6d.
 Lamartine's *History of the Girondists*. 3 vols., each 3s. 6d.
 Lamb's *Works and Letters*. 4 vols., each 3s. 6d.
 Lessing's *Laokoon*, &c. (BRASLEY'S Translation.) 3s. 6d.
 Lessing's *Dramatic Works*. 2 vols., each 3s. 6d.
 Lowndes' *Bibliographer's Manual*. 6 vols., each 5s.
 Manzoni's *Betrothed*. ('I Promessi Sposi.') 5s.
 Marryat's (Captain) *Novels and Tales*. 8 vols., each 3s. 6d. Illustrated.
 Michelet's *History of the French Revolution*. 3s. 6d.
 Mignet's *History of the French Revolution*. 3s. 6d.
 Milton's *Poetical and Prose Works*. 7 vols., each 3s. 6d.
 Molière's *Dramatic Works*. 3 vols. Translated by C. H. WALL. Each 3s. 6d.
 Montagu's *Lady Mary Wortley Montagu's Letters*. W. MOY THOMAS'S Edition, Revised. 2 vols., each 5s.
 North's *Lives of the Norths*. Edited by the Rev. A. JESSOP, D.D. 3 vols., each 3s. 6d.
 Plutarch's *Lives*. (Translated by STEWART and LONG.) 4 vols., each 3s. 6d.
 Pope's *Homer's Iliad and Odyssey*. With all FLAXMAN'S Illustrations. 2 vols., each 5s.
 Pope's *Poetical Works*. Edited by CANNIBERS. 2 vols. Illustrated. Each 5s.
 Prout's (Father) *Reliques*. With Etchings by MACLISE. 5s.
 Racine's *Dramatic Works*. Translated by R. B. BOSWELL. 2 vols., each 3s. 6d.
 Ricardo on the *Principles of Political Economy and Taxation*. By Professor GOSNELL. 5s.
 Schiller's Works. 7 vols., each 3s. 6d.
 Smith (Adam) on the *Wealth of Nations*. Edited by R. BELFORD BAX. 2 vols., each 3s. 6d.
 Spinoza's *Chief Works*. Edited by R. H. M. EWERS. 2 vols., each 5s.
 Staunton's *Works on Chess*. 4 vols., each 5s.
 Strickland's *Lives of the Queens of England*, 6 vols.; *Mary Queen of Scots*, 2 vols.; and *Tudor and Stuart Princesses*, 1 vol. Each 5s.
 Vasari's *Lives of the Painters*. (With Appendix by Dr. RICHTER.) 6 vols., each 3s. 6d.
 Young's (Arthur) *Travels in France*. Edited by M. BETHAM EDWARDS. 3s. 6d.
 Young's (Arthur) *Tour in Ireland*. Edited by A. W. HUTTON. 2 vols., 3s. 6d. each.

FULL CATALOGUES POST FREE.

LONDON: GEORGE BELL & SONS, YORK STREET, COVENT GARDEN.

FOR
ITCHING,
FACE SPOTS,
SUNBURN,
INSECT
BITES.



FOR
ITCHING,
FACE SPOTS,
SUNBURN,
INSECT
BITES.

FOR THE SKIN IN HEALTH AND DISEASE.

PRESS NOTICES.

"For acne spots on the face, and particularly for eczema, it is undoubtedly efficacious, frequently healing eruptions, and removing pimples in a few days."—*The Baby*.

"Most effectual in allaying the irritation caused by cutting winds or by nettlerash, and is as excellent in the nursery as it is for the toilet."—*Queen*.

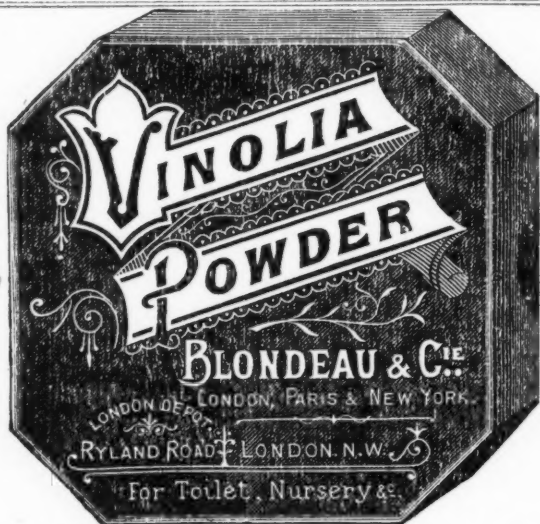
"An emollient cream for the skin in eczema, rash, etc."—*Lancet*.

"An emollient cream of much convenience in many minor skin ailments where a soothing protective is required."—*British Medical Journal*.

"Vinolia acts like a charm for irritation and roughness of the skin."—*Woman*.

1s. 1d. and 1s. 9d. per Box.

FOR
REDNESS,
ROUGHNESS,
TOILET
NURSERY.



DOES NOT
BLOCK UP
THE PORES
OF
THE SKIN.

SOOTHING. SOLUBLE. SAFE.

PRESS NOTICES.

"Vinolia Powder is well adapted as a dusting powder for toilet purposes."—*Lancet*.

"An impalpable rose dusting powder, soluble, of remarkable fineness, and well adapted for the nursery, toilet, weeping surfaces, and sweating feet."—*British Medical Journal*.

"Superseding the old-fashioned toilet powders, which are apt to cause acne spots on the face by blocking up the pores of the skin."—*Ladies' Pictorial*.

1s. and 1s. 9d. per Box. Pink, White, and Cream Tints.

C,
OTS,
RN,
T
. .
.

aling
the
met.
re is

NOT
UP
RES

KIN.

rsery,
ng up